



TWO DOLLARS per Year.

"Creeds Without Virtue Are Paltering Vanities."

ONE DOLLAR for Six Months.

VOLUME 4.

CINCINNATI, SATURDAY, MARCH 30, 1889.

NUMBER 91.

(Entered at the Post-Office, Cincinnati, Ohio, as Second-Class Matter.)

THE BETTER WAY.

ISSUED EVERY SATURDAY.

THE WAY PUBLISHING CO., Proprietors

222 & 224 West Pearl Street, Cincinnati, O.

M. G. YOUNG, President.

L. S. MCCracken, Treasurer.

C. C. STOWELL, Secretary.

CINCINNATI - - - MARCH 30, 1889

SUBSCRIPTION PRICE - - TWO DOLLARS per Year, strictly in advance. Two Dollars and a Half to any Foreign Country in the Postal Union. In the United States THE BETTER WAY will be sent Six Months for One Dollar.

PUBLIC SEANCE

By the Independent Club, Berkeley Hall, Boston, Friday, March 8, 1889.

QUESTIONS AND ANSWERS.

Through the Mediumship of J. Wm. Fletcher, Assisted by Miss Emma J. Nickerson.

Reported for The Better Way by J. W. Powell.

"Does argument or discussion help mental unfoldment?"

Assuredly not, as those words are usually understood. The moment that one person begins to argue with another, it always reminds me of a prize fight, where the strongest one, the one with the strongest lungs and the biggest voice and the most persistence, imagines that he has really won the battle. You will always find in persons of different opinions, that they consider, whichever one it is, themselves to be exactly right, consequently those who differ from them would be in the wrong. The effort of each, then, is to convince the other that he is right and the opponent is in the dark.

We have often heard persons of different political ideas talk, and talk and talk again, and when they got through each one believed the other to be a bigger fool than in the beginning. We have heard persons talk about religion, and in nine cases out of ten they end more firmly grounded in the same opinions that they began upon; and all argument and all discussion of this character only serves to irritate, to disturb, to distract, but does not in any sense unfold or develop the mind. The mind is unfolded more by careful thought, by comparison, by earnest desire to know, rather than through being combative upon an opponent or a person who simply differs from you in his understanding of the same thing.

We should say that, instead of arguing with a person, that the best way would be to present your ideas and leave them there. If a man opposite me is a Roman Catholic, he will never believe in what I say as a spirit, because I say it; therefore it were better that I made a clear statement of my position and of my understanding of the laws of life, and left that statement with him to think about alone, than to stand and cry out against his belief with a vain effort of building up my own. His spirit or mind, whichever term may seem best for you to use, will grow in silence and alone. When free from the irritation that my presence and my words might raise in him, free to consider carefully what I might say without my watchful eye resting upon him, then from out of the logic of his own brains, if he has any, he will then see the points that were made and the greater value of one over the other. But this is not argument; it is but the presentation in a kindly spirit, of your idea, allowing the individual to argue for himself by comparing your thoughts with his. I is a mistake on the part of many who call themselves reformers in the realm of independent thought at the present time, to be forever attacking those who do not believe as they do. The Spiritualist teacher is quite apt to assail the Christian church and declare, because it is the church, that everything is wrong, and because he represents Spiritualism, that he is the Alpha and Omega of the truth, and the Spiritual

ists, falling in this same line of thought, are so very much opposed to anything in the church, that they reject in toto all the teachings and the thoughts that the church might convey.

Now, I should hold that this sectarianism in Spiritualism is just exactly as reprehensible as on the part of the Christian church itself. I would regret to say that bigotry is not alone found outside the ranks of those who claim to be the most liberal minded of the world's teachers. A truly liberal-minded person would be able to find some good in every thought, no matter by whom or where expressed. The Christian church has for its foundation-stone the element that will benefit humanity, when rightly and clearly understood. The Christian's Bible, or the Bible of the world, has, when read with the eye of the spirit and the understanding of all these revelations that mark the present day, a very beautiful side which those who interpret it only in the literal sense could never see or understand.

Now, then, our idea would be that the most reformed and advanced thinker would look over all the different branches of thought, whether they shall be Christian or not, and gather from every one of them that which is best; and whether it shall be the Roman Catholic who holds all in fear of this manhood power that leads them on through their ignorance, many times in the right path, we shall find some good there. The poetry and the art of the Roman Catholic church are well worth imbedding in every religious structure throughout the land. They appeal to the grandeur within the soul. Walk through any one of their cathedrals, and surely if stone and mortar could ever realize the sublimity of God, they were manifested in these structures erected to his name. Listen to the sublime music that echoes from one to another and loses itself among the distant arches; and surely there were religion enough in those sublime creations to arouse the slumbering possibilities of the most timid and innate that may worship them. Therefore, there is something in the Catholic religion.

Now, if you will, to the orthodox religions that now mark the present age; the Baptists, and the Congregationalists and the Methodists, all of those who are endeavoring to be so straight laced, and you will find much to depreciate, I admit, little to admire, I must also admit; and yet in the very system that marks the arrangement of the Christian church to-day, the most liberal reformer in Spiritualism could learn a valuable and important lesson. In rejecting the church, you have rejected all that calls forth the higher elements of the human mind. I believe in the Baptists, and the Methodists, and the Congregationalists, not because they are in these different denominations, but because of the very fact that they value their own future condition enough to come together and to work for it, no matter how blind they may be in their work, shows that there is the power which, under different conditions, can be developed and unfolded in a better way. And the so-called reformer, the free thinker and liberal Christian, Spiritualist, or whatever word you may use to signify a large mind, should instead of rejecting and ignoring all that is good here, ought to try to embody them into his own system of thought and then enlarge upon it as much as is possible.

No; argument and discussion are not the way in which you can attain to mental development, but a careful consideration of all claims on all subjects weighed in the balance of legality and justice will serve to develop and unfold your spirit more than all the argument in the world.

"What answer do you make to a first criticism?"

That depends, my friend, very much upon the critic. Whenever we see an adverse criticism, we always look carefully to the man who makes it. If he knows less than we do, we do not pay

any attention to it; if he knows more than we do, we take the value of his advice and try to make it improve us as much as possible. The question, however, that you have read does not inform us what the writer has really in mind. There appear at these seances several spirits who engage through our instrumentality their thought; one was Doctor Newman, another was Mrs. Dyer; and certain persons have thought that because these people didn't convey the ideas that they imagined they would, that necessarily they were not the persons they assumed to be, for you must be well aware that there are outside of this place a large number of individuals who are most interested, not in your success, but in your failure as a club, as a circle, as an organization. They are kind to keep watch of all the mistakes we make, or that they think we make; and this emanates from one of those individuals, and therefore to them I address my answer. So far as communications themselves are concerned, Mrs. Dyer referred not to a previous communication given through another medium, but to her own earthly experiences and her opinion in regard to them, and not to what was written through the instrumentality of another person.

So far as Dr. Newman was concerned, he communicated exactly as he felt at the time. He had in the earth life certain ideas in regard to a person who had once been an old friend. When he got to the spirit life all of that objection was entirely swept away, and he was at once glad to meet his old friend and to let the dead past bury its dead.

Some one has said that our medium, being acquainted with one of these persons, might naturally have an influence over what he had said. I would say that that was possible. Certainly we have as spirits known Doctor Newman for a long time. He was a member of the White Cross Association, to which our medium, in common with some others who are present, belong, and was associated with us for a space of not less than fifteen or twenty years, and if he could communicate his thought to any one, we should say it would be through one whom he had known and trusted as a friend and a brother during all of those years.

Now, to our kindly critic, I would say that we accept your adverse criticism, but as you didn't know what you were criticizing, we have endeavored to inform you, so that in the future you will be able to think before you speak and then perhaps you will be heard less frequently than in the past.

"How many spheres are there in the spiritual world?"

It has been held by some who have endeavored to describe the spiritual world, that there were perhaps eight different spheres, some again by holding that there were six, others that there were seven, and that there were eight. As a matter of fact, it would be impossible to decide how many spheres there were, but we should hold that each sphere represented a classification of spirits. Certain spirits having a certain line of development would occupy one sphere, so-called, in the spiritual world; another class of spirits developed up to a certain degree would occupy another, and to the superficial observer, each one of these departments would seem to be a sphere. You have here in the earth life something that corresponds in part to that. You go to England, for instance, and to any other European country, and you will find that they have three classes, the upper class, the middle class, and the lower class. You go among the Eastern people and you will find they have what they call there caste, which marks a certain number of persons who cannot do certain things. Some of them cannot cross the water, because if they did they would lose their caste. Some of them cannot eat meat upon certain days, cannot speak to a class of people, because they would lose their caste if they did.

Now, all of these mark on the earth a different sphere or a different class of persons. In the spiritual world the divisions and subdivisions of what you call spheres, are correlative or corresponding to what you find here on the earth; men of a very artistic development have the art sphere; men of a purely literary development or unfoldment would mingle together in pursuits of that kind; while those who are still interested in the affairs of life would move on their way, govern and influence by the same methods, by the same thoughts, by the same powers that would affect them while they were here on the earth. Therefore, it would be impossible for us to say how many spheres there were, because there are as many spheres as there are classifications, and as many classifications as there are different grades of thought and persons to move in and to express them.

"Describe the first sphere."

The first sphere of the spiritual world has been understood to be by some removed from the earth, but in fact it should be rightly called the sphere of transition. As the night is opposite to the day, so this first sphere, so-called, this sphere of transition, is opposite to the earthly life, inasmuch as, instead of being within the life it is just one degree removed from it. It surrounds the earth and it is a part of the earth.

Now, then, everything that you have here in the earth finds an existence and a place in this sphere of transition. Many spirits entering it would think that they were still alive on the earth, because they would find clearly represented all of the things that they were interested in while they were here. All spirits passing through the change called death and leaving the body, are forced to pass through this sphere of transition on their journey upward toward the higher and the more advanced spheres of the spirit life. Those who are developed and spiritually unfolded pass so quickly that they are hardly aware of it, while those who are not, those who are filled with selfishness and personal desires and animosities, are held there for a long time.

The Roman Catholic has some idea of this, because when death comes he takes and places lighted candles in the hand of the one who has just died to light him on his way through purgatory, and purgatory to the Catholic is exactly what the sphere of transition is to the Spiritualist. It is to be hoped that one candle succeeds in lighting this soul on its journey, but we have seen people that it would take a box of candles to even start, let alone to get them through this condition that surrounds the earth. They cannot accomplish the results of their life quite as easily as all that, but the mere outward form is made to correspond with something and people really feel that they have done something for a poor soul by lighting a candle, by saying mass, and by offering a prayer for the rest of their spirit.

Then again, you will find that many of our friends who are religious teachers are somewhat concerned as to what there is directly after death. Some of them hold that the body sleeps in the ground for a long time until Gabriel shall sound his trumpet and awaken those who are asleep beneath the sod. It were a pity after some persons were asleep, that they could not be left so for a long, long time. (Laughter.) But it has been so arranged that at the sound of Gabriel's trumpet, they are all to wake up and, according to the teachings of Saint John Miller, for instance, they will assume their physical bodies again and in their immortal life would look precisely as they looked in their earth life. They would have the same expression of face; they would be flesh and blood; they would move and eat and drink and be merry, just the same as if they had never died.

But this theory of the physical resurrection is one which cannot commend itself to any person of scientific attainments for the body changes once in every seven years, and if you live to be 49 years old, you will have seven bodies instead of one, and consequently it would be a matter of great doubt as to how large you might be at the resurrection day. But to get over this objection, they hold that it is the last body that you had that you will wear through the eternal years. That would be a very inconvenient thing, because if all persons died in health and strength, then they might welcome the resurrection day; but as many people lose their lives

and many parts of their body long before they die, surely if they had to go through eternity with only one leg, or one arm, it certainly would be very inconvenient to them. Why, during the war there were thousands of poor creatures blown to pieces. Certainly if Gabriel's trumpet were to sound, pandemonium would be perfect order in comparison to that state that the earth would present at that time. On the grave of Roger Williams an apple tree bloomed and has blossomed every spring time. Now, every time a person has eaten an apple off that tree they have eaten a part of Roger Williams' body. I wonder what kind of a body Roger Williams will have when the resurrection day comes!

Some hold that beyond the stars and beyond the moon and beyond the sun there is found the great condition of eternal peace and rest, that when the body goes its way down to the earth to pass through the many chemical changes that are to build up the natural life, the spirit wings its flight far away to the realms of the unseen above the noise and confusion of the earth, above all the surroundings of human life and is there at peace, feeling a sense of eternal joy.

Now, we have not to deal with these theories; we have only to present this fact, that the first sphere of the spiritual world is right around the earth in which you live. Indeed, Jesus taught the same thing, for he said to those men on the cross either side of him, "To-day thou shalt meet me in Paradise." Then, after he returned, he said, "Touch me not, for I have not ascended;" and, on being asked what he had been doing, he replied that he had been preaching to spirits in prison.

Now, then, everything that you have here in the earth finds an existence and a place in this sphere of transition. Many spirits entering it would think that they were still alive on the earth, because they would find clearly represented all of the things that they were interested in while they were here. All spirits passing through the change called death and leaving the body, are forced to pass through this sphere of transition on their journey upward toward the higher and the more advanced spheres of the spirit life. Those who are developed and spiritually unfolded pass so quickly that they are hardly aware of it, while those who are not, those who are filled with selfishness and personal desires and animosities, are held there for a long time.

The Roman Catholic has some idea of this, because when death comes he takes and places lighted candles in the hand of the one who has just died to light him on his way through purgatory, and purgatory to the Catholic is exactly what the sphere of transition is to the Spiritualist. It is to be hoped that one candle succeeds in lighting this soul on its journey, but we have seen people that it would take a box of candles to even start, let alone to get them through this condition that surrounds the earth. They cannot accomplish the results of their life quite as easily as all that, but the mere outward form is made to correspond with something and people really feel that they have done something for a poor soul by lighting a candle, by saying mass, and by offering a prayer for the rest of their spirit.

Now, that young man reminds me of a very large number of persons on the earth who call themselves charitable people. Their charity consists in giving away the things that are of no earthly use to them. If they cannot eat they can give away so much food; if there are any clothes that they have worn all the first gloss from and have no further interest in, they give them away, and so on, and on. And they say I am a charitable person. But there was one who said, "A cup of cold water given with the spirit of charity meaneth much," and so in that way, by putting your heart into all that you do you make the gift greater than it otherwise would be.

I hold then, that in the first sphere of the spiritual world, all that is practical, all that is charitable, all that is beautiful in this sphere of life is found; spirits grow strong, not because they are removed from temptation, but because they have the power of seeing, conquering and overcoming it. We do not hold that man or that woman to be strong

who never do any thing wrong because they never have the chance to do anything wrong. We do not call that woman a virtuous woman who passes her life in a convent, and because there is a stone wall between her and any chance to sin, that she is necessarily a good woman. We do not call that man a good man who keeps his life clear and bright because he has not a chance or the courage to do anything other than that. We call a woman good and pure, a man noble and brave, who in the face of all temptation is able to say, like one of old, "Now, I know thee, get thee behind me, Satan." And when you look temptation in the face, when you can feel that it is powerless to affect you and mislead you, and when you are strong in the presence of evil and sorrow and care and weakness, then have you really conquered the sphere of transition and passed on to that sphere just above it, of which at a later time we shall with great pleasure speak to you.

What are the occupations of the spirit world? Do spirit bodies need to be fed?

Spiritual bodies need to be fed if existing in this sphere to which I have referred. In the sphere of transition persons are hungry as they are on earth, and on Friday evenings that is saying a good deal; that is to say, the spirits realize hunger and thirst just the same; but instead of their eating food as you eat it, if they were very low in their unfoldment they take control of a medium, and eat food through him, and realize it just the same. Why, there are many persons who are controlled to day to drink, to smoke, to lie to steal, and to do all sorts of things by those spirits who have only stepped outside the door of the life. Hundreds of the murders that are committed are nothing more nor less than the result of the influence of the murderers that you in the name of the Lord have hung and who come back again to repeat the experiences of their life over again.

Then again, Spirits, who are somewhat more advanced are able to obtain food by drinking in the spirit of the food, not by absorbing it really into a human body, as in the case of controlling a medium, but by absorbing the spirit of it directly from the food itself. As the person arises in spiritual unfoldment, these things disappear until the need of food is very slight. Indeed, if you will think of the condition of the earth, you will realize an exact comparison of it in the earlier history of the primeval man. We find in some cases that he lived upon human flesh - scarcely cooked at all without a roof to cover his head, but as he unfolded he has taken up different kinds of food until at the present time, those who are spiritually the most unfolded are those who live only upon fruits and grains; these are the most spiritually unfolded persons because they have got beyond the need of animal food; and indeed you do not need animal food half as much as you think you do. It is a matter of habit, this eating so much meat and of flesh of any kind, and I assure you that in the history of your own planet the time will come when you will talk about the meat eaters of to-day the same as you to-day look back upon the cannibals of the past.

Now, that is a pretty strong statement to make, but still you have done a great many strange things in the last five hundred years in the way of development in our opinions, and this is one that will mark the next five hundred. Well, that is so far as food is concerned.

So far as occupation is concerned, the work of the world is done by the spirits first, and then reflected upon the mind of man afterwards. All the inventions that you have got in this country to-day are the result of inspiration brought about by the spirits who are around certain persons, who have already completed that work and who have found that the time is ready for it to be revealed to men here. Edison, who is one of the most remarkable men of the present time, is a spiritual medium who goes to bed and dreams the wonderful inventions that mark the age, and so on in every one of the departments of life. Why, your architect cannot build a house until after he has sat down and with pencil in hand, build the house on paper first, and then gives it to the workman afterwards. Where does the power come from? You say, he thinks it out. But can thought originate itself? There is a power that directs the thought, and these mediums see, after thinking awhile; and when he sees the thought itself, has only got into a condition where he can perceive what the spirit around him has done. So with literature, so with art; so with every department of life the unseen workers are the ones who do the work of the world, and those who are highly developed mentally and spiritually in the earthly life are but the mirrors that reflect the thoughts of those who are more advanced in the spiritual life.

Questions

Answered through the Mediumship of J. W. Fletcher at the Independent Club Saloon, Boston, Mass.

Reported for The Better Way by J. W. Powell.

I would like to ask the spirit in control a question in reference to Mr. Allen Putnam, his spirit home.

Sometime years ago I was going to Mr. Putnam's house visiting him quite often. He gave me the privilege to call there at any time I saw fit. It was when he was living at 426 Dudley street; and after going there awhile, I had one night a dream, or vision, or reality; I found myself in a very green field sitting down, and a man came along and said to me, "What are you doing here?" Why, says I, I have come here to see Mr. Putnam's spirit home through Mr. Putnam. He says, "All right." Then I went on further and I came to a beautiful mansion which I thought would be smaller to what Mr. Putnam would enjoy, but I could not approach it, but I could plainly hear everything. I have heard it related since through Mr. Colville, that in travelling through the spirit world, we can go only about so far when we feel as if there is a strong wind blowing against us, and something holding us back, and we cannot press through it; I cannot say what.

"I would like to remain here with you," I said, as I was sick in my body when I was on earth. "Will you permit me to remain here and work for you?" He replied, "No; there is a broad field for you to travel over yet. You cannot remain here." I turned around with bowed head and tears in my eyes, and started, as it were, on my road back.

Can the influence tell whether that was Mr. Putnam who thus spoke? As I have never spoken to a medium about this before.

In reply to the friend that asked this question we would say that by the effort of his mind he has brought us at once in rapport with the spirit to whom he has referred; and if you could imagine, ere you are finished, the venerable form of your respected earthly brother now in the spirit, (Allen Putnam), standing beside you; you would imagine exactly what exists, because the strong power of which you are possessed has at once brought us in connection with him, he being continually drawn to the earth. And I hear these words, as it were, spoken by him in response to your question.

"Tired and worn was I when I laid the burden of my life down. Many said, 'Poor Allen Putnam,' and I used to feel, as I walked through the streets with scarcely a penny to buy anything with, the last days of my life, that I was indeed 'Poor Allen Putnam.' But after that long sleep and after the change that directly followed it, I stood, my friend, with broad green fields around me and a beautiful home where the wife of my youth was standing in the doorway beckoning to me, where children and old friends, long since past from mind, were gathered in to give me welcome. And then I said, 'Rich Allen Putnam!' instead. The home is beautiful here, my friend, and is built out of what I tried to do for humanity; for kind deeds on earth are the real wealth in the spirit world; and I found more than I expected. The sky is blue, the world seems bright, and the home in which I find myself is hung with everything that is beautiful; it is called the chamber of memory; and as I wander through the rooms I can see all the experiences of my life here on earth; and do you know that the last room that I entered, full of old rubbish, were the last days of my life here on earth? They called that the attic chamber; that corresponds very well to it."

I sit down sometimes with my good friends, Epes Sargent and S. B. Britton, both of whom are here to-day, and we talk about these things, and we think about Spiritualism, and we regret so much that so few Spiritualists realize anything about the great importance of working for Spiritualism in a world of ignorance like this. We see here and there a hard-working instrument, giving their lives almost to the cause, and we find the majority of the Spiritualists holding themselves aloof and not spending as much money for their cause as the most poor and ignorant among the Catholic do for the upbuilding of theirs. I remember one time in the house that I was in, of a poor servant girl's coming to me; she held in her hand a book, and she wanted me to give her twenty-five cents. I asked her what it was for; and she said that every one of the servant girls that go to the cathedral had had a book like that given to them, and they were asked to get a hundred subscribers to it to help build another church. I suppose she got it; that was only for one year; but she would get it out of other people to build the church.

I wonder how many people would give twenty-five dollars, who were not poor hard-working servant girls, who had plenty of money, for the upbuilding of our cause. And I have learned to think, my friends, the truth has got to come in another way before its potency is felt. So we sit together up here in our pleasant home, my friend, where there is room for more who are

coming. Your vision was true; you could not enter the door of my home, my friend, because you were still in the body; by and bye when you have left it, there at the gate I shall be pleased to take you by the hand and say "Welcome, come in; here is the place to rest;" and you will never know what real rest is until you lay your head down here in the spirit world, and feel that care, trouble and sorrow are things of the past. That is my answer to your question.

To what extent can parents be with and control their children?

In the case of some parents, and some children, not at all, as is the experience of a great many who are on the earth. But on the other hand, if there be a deep affection and a great interest and love passing between the parent and the child, they can to a great degree govern and control their action. Love is the law, and if there be no love there can be no attraction; without attraction there can be no direct influence exerted. Where there is a direct love there a direct influence may be imparted. We read, "Seek and ye shall find." By your wishing, your desiring, my friend, for the presence of those you love, you will draw them very near to you, and if in any circumstances or trial in life you desire to have their counsel before you decide, if you place your mind firmly upon them, the impression that you get will be directly from them. I can scent the condition around you as I speak, being responsible to you in spirit to-day, and I would say that you are very strongly affected by the unseen, being yourself mediumistic; and I insist that you could, if you chose, still more fully unfold and develop that power.

The question was asked as to the difference between spirits and angels. You did not illustrate that subject, it seems to me, quite as fully as you might. Is it not a fact that there is another difference between an angel and a spirit; and that is, that an angel is composed of dual souls, while a spirit may be masculine or feminine, and not generally of dual soul?

Yes, sir; I purposely avoided entering in upon the discussion of that question, because I was aware that so many who are present would never comprehend the first part of it; and I laid the great stress of my answer upon the one point of selfishness and unselfishness. While a spirit is in this condition, or rather in relation to the spiritual world, they are seeking always something for themselves; they are inspired by this element of selfishness and continually feel the incompleteness of life. It is hard, and I can say truly, that the soul in the physical is divided, and sometimes subdivided, and no one individual that you may find contains within himself the soul's entirety. That soul may have been divided and be making at the same time a different expression in another form of life; it may make more than one, it may make several expressions. It is possible that it may be making one expression in the earth life and another expression in the spiritual life. Having passed through all of these expressions, having gained all the experiences as a spirit that it could through the spiritual embodiment, then it becomes an angel, or rather enters the sphere of angelhood, having conquered and overcome distinctly the element of selfishness, then by the law of attraction all of these different expressions are drawn together to the common center.

Now, selfishness and personal aggrandizement prevent this law of attraction; without them it exists and is manifest. I would say, then, that an angel was one possessed of all the powers of soul life; it was the result of the action of the law whereby these different powers were brought together responsive to a common center, while a spirit was but the expression of one of these powers. I avoided, sir, entering in upon this discussion, because I perceived that there was quite a number of persons to whom this would have no significance whatever, and it naturally would open up a line of thought which would carry us all perhaps, so far out at sea, that we might lose ourselves and not get back again. But of course those of you who are familiar with my teaching know that there are other differences between an angel and a spirit than the one of selfishness; yet I named that because I thought it would be easiest of comprehension.

FIDELITY, CONTROLLING SPIRIT.

To the Editor of The Better Way.

One Man's Work.

At every seance of the Independent Club, the rooms are crowded to repletion, and many are the words of praise of Mr. Fletcher's mediumship, which was never as remarkable as at present. He gave a seance for the Industrial Union, which is the society of ladies connected with the Spiritual Temple, and the hall was crowded. Mr. Fletcher under the control of Fidelity and Winona, held the audience spell-bound and was repeatedly applauded.

The entire service was given as "complimentary" by the medium's guides, and he was handsomely thanked. Many present were comforted by the convincing tests given. One of the most remarkable things about this medium is his extensive labors. He is crowded at his office, having an enormous medical practice. He lectures every Sunday in the year; has a lecture bureau and is a great help to young speakers; conducts the seances of the Independent Club; writes most readable articles for the papers and best of all has a good word and a smile for everybody, even when others make unkind remarks. He usually passes it by with a smile saying, "Oh never mind, they don't mean it." I am deeply interested in your success, and I am convinced you are doing a great work.

Yours truly, FRED LEIGHTON.

Boston, Mass.

Written for The Better Way.

Indian Song.

BY MRS. L. CARTER.

We roam the happy hunting grounds
That line the golden shore;
And wander free beside the streams
That bind the landscape o'er—
And tho' no more our swift canoes
Shall touch the earthly strand
They're moored at last in harbor safe
Within the spirit land.

CHORUS.

The Father great, who rules above,
Has said "Poor Indian boy,
The Schemer of the Summerland
Has placed us mid the blest.

Our wigwams when on earth we dwelt,
Were burned in many a place;
The white man stole our lands away,
Nor let us have a space
To grow the corn or hunt the doe,
The nation's heart to cheer;
'Twas ever said that we must go
Where all are cold and dear.

Poor wandering braves at last you rest
Where sacred is the sod;
Where all around is happiness
Are seen the works of God—
Our loving Father in the sky
Within whose heart of grace
The red man and the white man stand
As equals face to face.
815 E. Eleventh St., Oakland, Cal.

Written for The Better Way.

Problems in Life—Conditions.

Life's a condition; day by day
Conditions are made, then pass away.
The problems in life here to find
The highest conditions for the human mind

Through life's journey we find the universal law of conditions meet us at every point. In our school of experience, our time is mainly employed in learning to comply with this law and understand it fully. Ignorance of the application of a law does not prevent its natural results; hence we often find the application by feeling the pressure of its results. Many theories are advanced in our ignorance of facts, and so slow are the changes manifested in results of violated law, that theory becomes a belief of application; hence the drunkard, in taking his first glass, does not believe that the appetite for drink will ever rule him. Oh, no; the examples of drunkenness are too broadly manifested in others to allow him to degrade himself by excessive use of liquor. Yet the facts prove the contrary. And they who make conditions for bad habits are doomed sooner or later to be mastered by those conditions, or have trouble in ridding themselves from their affects. Habits are produced only through conditions made for their development.

Society and fashion fasten habits on humanity; the weak or sensitive become a prey to their conditions. Men of culture drink to drunkenness and cannot tell you why they do so; it seems to them that an irresistible force propels them forward, and their will-power vanishes in the presence of that habit's power. Why is this so? Is man not a creature of intelligence and power? Is his spirit nature so deficient that animal or depraved passions rule his intelligence? Is he not a child of God, with the inheritance of a supreme power beyond mortal conditions and beyond mortal conceptions? Why then succumb to degradation, when, by the exercise of your inherited will force, all animal nature must succumb to the higher or spiritual nature? Why wait until the spirit leaves the mortal case, to learn the power of your soul-force? Take a stand to-day; you have the power and only lack the positiveness of your nature to assert the rulings of your own spirit over your conditions and surroundings in life. Oh, man, learn to know thyself. Act upon principle, and thus meet and cooperate with the conditions of divine laws. Don't be a grumbler through life, making yourself and others around you miserable; take a stand for right, and fight for its divine principles, and against all that is detrimental to its laws or conditions, then all will vanish before its triumphant march through life. Unseen intelligences are ever waiting to lift aspiring souls out of the mire of discomfiture.

Ask from the depths of your soul and you will receive the help and advancement of their co-operation, and your mental atmosphere will meet with the changed condition required to give strength to your will-power, that will enable you to resist the conditions environing your pure soul. Make the attempt; it costs nothing to try, and when you once master the animal or lower condition by your higher or spiritual nature, your progression to a happy condition will be rapid and successful.

Man is born free, to act, to wield,
No power on earth can make him yield.
Thus through his life he holds the way,
To make a triumph of each day.

What an inheritance is ours. Why not grasp it now? Don't place in your way any stumbling blocks of life or can'ts, throw them out of your way, and wield the power of your spirit nature for justice. Then can you rise in your manhood and proclaim yourself a man, a child of God, a spirit of universal love, co-operating through divine law to the advancement of your spiritual nature. Thus you will be fit to live, and hence fit for the higher change called death. Then, by virtue of your experience in life, teach others how to reach the happy conditions you then enjoy.

Years may roll on and clouds appear,
Yet like all darkness disappear.
Your soul in triumph can revive
Each lesson daily learned all through,
Then with what joy your soul can tell
How it escaped the power, a hell;
How to your spirit light was given
To mark your life on earth, a heaven.
GEO. A. DELEREE.

New York, Feb. 6, 1899.

Honor to Whom Honor is Due.

To the Editor of The Better Way.

"He that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber."

In the earlier history of Modern Spiritualism, Andrew Jackson Davis prophetically said that there would come a time when the new truth would have gained a certain degree of popularity, or of a standing approaching thereto, that there would be every effort in various directions made to capture it by ambitious individuals for pecuniary gain and personal notoriety. Of these the cause has not from the first been free; but it seems as though these later times do indeed bring the prophecy's fulfillment.

While it is ever known to the investigator that Spiritualism is something of itself, standing on its own foundation, and governed by the laws which pertain alone to it, yet for the incidental fact that it also has, through its phenomenal manifestation in the past, been the focal point of beginning with every religion that has appeared on earth, it has been seized upon to strengthen the decaying institutions of a past age, systems so loaded with error that they are threatened with speedy collapse and utter ruin by the increasing intelligence of the present time. A strong illustration of this we have in Christian Spiritualism. While some of its converts come from the ranks of materialism, by far the greatest number comes from the churches, and are of those in sympathy with and belief in ecclesiastical methods. These come into our work with their old errors clinging to them, and the highest use they can conceive of a great truth whose broad base is human affection, and not a mythical God with a theology which contradicts natural methods and the layman's reasoning, usually denominated common sense, is to import the vitality of truth to hold together feeble and false religious notions. Christianity has left its history plainly on record. Its book of authority is variously interpreted, and for this reason does not help its advocates; while from Constantine down to the present time, its errors far outnumber its truths, which with other religions alike, it has in its possession. The writer makes it his aim to treat persons with the greater kindness in proportion as they differ from him in opinion and belief; yet for the reason that he loves the truth more than persons, he once wrote that Spiritualism was only used by the Christian Spiritualist for the tail of the Christian kite. As a result, certain individuals, like wounded birds, felt personally aggrieved, and threatened the one who fired the shot with vengeance at the hands of their autocratic deity, in whose employ they were, and for whose use only they supposed Spiritualism to be.

Now I have another duty at this time in connection with the whole brood of metaphysicians, covering mind-cure, faith-cure, mental and Christian science, followed by theosophy. The time of trial, as prophesied, is upon us, when those who would rob truth of its own jewels and place them in settings of the falsehood of the past, should receive the protest of every Spiritualist. Tell us, any of the several advocates of the above latter-day crazes, of one single thing that is good or which can be proved, among the chaff and falsehood you teach, which has not been taught by the master minds who have gone before, through the mediums of Modern Spiritualism: humble workers, who, through earnest work, sacrifice and suffering, have been the means of leavening society, so that our literature, institutions and usages, through a permeated public opinion, already show the effect of their work?

Christian Science! Think of it—the audacious falsehood as proclaimed in the name it bears! While history records Christianity as ever the foe to science, it imposes itself on those who do not think in its very name. The woman apostle of Boston pilfers from the ancient Brahminical writings the idea that matter is illusion and that all of reality is spirit, which, having been first prefaced with the dominant note—"the ignoring of Spiritualism, she has sold as original at fancy prices that which is old as history itself, and thus built a fortune, while the honest mediums, with all of her truths and none of her errors, have suffered in poverty and privation. She has revealed that God is good; an idea whose freshness and profundity is only equalled by the cry of the Mohammedan, "Allah is great!"

The healing power of nature, when not loaded down with huge doses of poison administered by the regulars, aided by that of the magnetism of individuals with whom a belief or unbelief in Spiritualism is equally unessential, and an added power from the invisible world which, in its love for humanity, stops not to ask of the character or belief of the healing agency, will effect the cure of disease. But how sad it is to witness this power exercised as an adjunct to creed, with more effort used in disclaiming and ignoring Spiritualism, than is expended on its legitimate work!

But Spiritualism has waited for Theosophy to show itself its boldest and most uncompromising enemy. It has assumed to explain all the laws underlying Spiritualism, by its sophistry and falsehood. It aims at the destruction of all mediumship by advocating the use of the positive will by the medium in the exercise of the gift—the which, as well known to all developed mediums, is fatal to its exercise, as only the passive condition and the absence of the positive, will remove the obstruction of selfhood in the result and give to the influencing spirit the proper condition for establishing its own identity. Its "dominant note" is to make the medium the maker of the phenomenal demonstration

of immortality, thus ignoring spirit agency by putting in its place the unfolded occult powers of the individual, it would destroy all truth which the spirit world have striven so hard to give to us. It makes the adept superior to the medium, because the former controls, while the latter is controlled or influenced. The means of adeptship are those revived from the past and darkest ages through asceticism and violation of natural law; being the exact opposite of the teachings of Spiritualism, which are the observance of the great law of spontaneity and of strict conformity to natural law.

I have just read an article from a western magazine, which pronounces the phase of materialization the lowest and most dangerous of all forms of mediumship, with advice to have nothing to do with it. The views of the writer seem only to show the low state of the mind in regard to this elevating and ennobling illustration of our highest truths.

And this brings me to a matter which in closing I would especially direct attention to, viz.: the number of Spiritualists everywhere who have been induced to subscribe for Christian science and theosophic publications, and who take no spiritual paper; thus feeding the mind with falsehood, and withholding support where it is deserved. Some ex-clergyman sees dollars and fame in our stolen truths mixed with falsehood—a little wheat and much chaff, and forthwith some Spiritualists begin reading when they never read before.

Shame on the spiritual journals and the public speakers who will pander to the effete superstitions and falsehoods of theosophy! The time will come, and that not far distant, when those who have given the inquirer a stone instead of the living bread of divine truth, will take the place where they belong, with the enemies of Modern Spiritualism. With theosophy as such, as with other religions, we have no contention, except when it attempts the invasion of Spiritualism; when it seems like treason to a sacred cause for any lover of the truth to withhold his protest.

Grand Rapids, Mich.

H. W. BOOZER.

Way-side Jottings.

To the Editor of The Better Way.

Through a friend a copy of THE BETTER WAY has just reached me. I find that it has changed editorial hands. From the writings of A. F. Melchers I learn that he is a solid thinker. Spiritualists are as yet in such a disorganized state that our spiritualistic columns partake of much that is more speculative than truly philosophical. What we need is to always start from a scientific basis, or the basis of facts, and then go no further in our reasoning than our facts will justify. Many persons who are thoroughly convinced of the fact of spirit communion are content to remain in the Unitarian, Universalist and Swedenborgian churches, because they all admit the fact and try hard to practice what they preach. When I hear an ignorant, illiterate, phenomenal Spiritualist denounce all the churches and call them all a pack of fools, I know that such a one is too bigoted to attend these churches and find out just what they are preaching.

All true, noble and kind-hearted bona fide Spiritualists are made to suffer from these hot-headed fanatics. And then there is another class who pose before the public as wonderful mediums. They may be somewhat mediumistic, but they are so grasping for money that they study up and learn to perform all sleight-of-hand tricks in order to add to their coffers. Such persons, as soon as good Spiritualists stop patronizing them, fall into the hands of some manager of a dime museum or a minstrel show, and for a while they will earn something in that way. I most heartily wish that every Spiritualist felt the importance enough of our cause to make a solemn vow to never again patronize any one who can thus prostitute their mediumship. I often hear persons say, "Well, I know that such a medium will sometimes practice fraud, but, after all, they are good mediums." It is just such persons as these who are helping to keep these swindlers before the public; and because of this thousands of good Spiritualists remain in their churches and give their money for their support rather than to be identified with those that will insist in upholding swindlers.

Spiritualists, who have no spirituality, fail to find in themselves a contentment and peace, in knowing and daily communing with their dear ones, for every one can do so through their own unfoldment, but such are always looking outside of themselves, and like many in the church, expect to be changed suddenly into some ecstatic being and floated skyward into the seventh heaven. I know persons who have spent hundreds of dollars going to some mediums who claim to have the power of developing them into a wonderful materializing medium; and in the end they have given it up in disgust, for the result of these sittings had been only of a demoralizing character.

It is really surprising to see how few Spiritualists there are that patronize our papers and help support them; many a good spiritualistic paper has gone down for the want of support. That should read and profit by them is to do so. It is through our papers we should keep ourselves posted and thus save ourselves from being fooled and victimized by humbugs amongst us. And our Spiritual papers should be kept up to the high water mark of science and philosophy. Let us be able to explain the fundamental principles of our religion before we carry away into the transcendent and mystifying.

There is a terrible disparity amongst us when we allow old and tried workers to live in want and poverty, while we allow sensational mediums to take in hundreds of dollars a week. I think when we are alive on the other shore, and our names are left behind, some angel will ask us, "What have you done for the cause you profess so much to love? You say Spiritualism has made you very happy; how many persons have you made happy by your teaching it to them and helping them to live it?"

My view of Spiritualism is that it is a stern truth, and it will need lives to be sacrificed, and selfishness to be overthrown before the world will see in it anything much better than they have found in their old Bible and their organized churches.

S. E. HERVEY.

Maspet, N. Y.

Infinite Space—Reflections Concerning It.

Space limited may be conceived as distance between two points.

Space infinite, or universal space, is a conception of distance independent of points, and in no wise affected by objective existences.

Space in itself is forever independent, and from necessity self-existent. No finite conception can measure it. No human thought can leap its bounds, nor measure its height or depth.

Within its common embrace the microscope may reveal the evolving, and revolving movement of myriad forms of conscious life in the dancing sun beam. And by the aid of the telescope the human eye is made to see the evolution and revolution of larger forms of matter, called worlds, and systems of worlds which are in constant motion, shining out from the blue, ethereal vault which lies above, below and everywhere around us.

In silent meditation, long after the eye with its artificial aid, is lost in the distance, and in wonder, human thought takes up the march and still onward soars, asking itself what other celestial orbs, or silver worlds may still lie beyond and beyond.

Oh! human thought upon pinions far swifter than the Carrier Dove wings its flight far beyond the electric blaze of unseen suns and systems of suns, whose perpetual movements are in circles so vast that their curve lines are lost to human conception and upon apparent straight lines are ever marching on.

Yes, our worlds and all worlds, and suns, and systems of suns are constantly leaving space in the rear, at the rate of millions of leagues per second, never more to visit the same place in space the second time.

A self-existent cosmic law and an eternally self-existent psychic (intelligent) force has wisely ordained that all so-called objective worlds shall have a certain fixed relative distance between them. But as a whole, in their movement through boundless space, they have no need of their old paths, but "change, incessant change, ever rolls on."

And yet, as relates to unending space, and after the lapse of quintillions of our years, they are no farther away, and no nearer the end of that which has no end, than they were in the morning of their birth.

Sp ce! Oh, thou infinite and self-existent ideal, yet real!

Suppose we draw a line across the moon, or any other given point and give it endless extension, and place thereon a cannon-ball, and give it motion equal to human thought with an eternity before it, would it not be advisable to give it another eternity to reach the end? In order to make new discoveries it is sometimes necessary that we be taught to think.

After the world's religious chieftains have wisely contemplated the infinitude of space, they will be far better prepared to think of and talk about an Omnipresent, and Infinite Deity. The reading of books will give us no more or less of space. Neither will the reading of man-made "holy books" give us more or less of Infinite Deity. But as a rule they serve to stultify and dwarf the better judgment of mankind. But we will give to our subject—space—one more thought.

Is it possible that even one cubic foot of space though boundless and ubiquitous, could in any wise be dispersed with?

Or could it be considered as being just so much too much, and therefore useless? Just think of it! To suppose a place is space where there was no space.

If a place can exist in space occupying no space—no room—it might well be called the "No man's land," the sweet home of no omnipresent God, the unknown resting place for his vials of wrath filled with nothing, hanging nowhere—a place having about the same visible appearance as would a rat-hole in the heel of a sock, without either foot or leg in it. The letters a and b are visible; the "ab" which they spell is not. As soon as mankind can see the "ab" of their being they will become Spiritualists.—Dr. E. B. Wheelock in Carrier Dove.

There Was No Collusion.

Uncle Ben was confronted with his supposed accomplice in a hen-roost robbery.

"Fore de Lawd, Judge, I neber seed dat nigger befo."

That may be, Uncle Ben, but the evidence goes to show that at first you were in collusion with the prisoner, and—

"Skuse de interupshun, sah, but dat whar I es got de evidence on de hip. He warn't in Collusion, it war in Harrisville, dat I fust met de nigger."

The court explained the meaning of the word collusion.

"I don't spute de elucidations ob de word; it am kerec'no doubt, but, boss, is mistaken again. Dar was no collusion 'tween us. Hit don't stan' to reason dat dere was, kase dat nigger always warn de hull profits, an' I neber colluded wid dat sorter man. I es a hones' man, Judge, an' whar dere's no chance for me ter get nuffin, I neber collud."—Texas Sifting.

There is a wonderful spiritual force in the universe working to the uplifting of the human race. Those only who place themselves in the current of this force, and come in rapport with the pulsating intelligence behind it, can realize to any extent its mighty energy. Armed with this power, (which is something akin to the vril spoken of by Bulwer in his "Coming Race") one man becomes a host in the struggle between right and wrong, or in the accomplishment of any worthy end. It is thus he becomes "one with God," which is always a majority, and always victorious. Reformers should strive for this power, if they would dominate the world and lift man to a higher plane.—Golden Gate.

Had Told Them All the Same.

Sweet Innocence—"Ma, is it wrong to kiss a man you are not engaged to?"

Ma—"Certainly, my dear, very wrong." There now, that is just what I told th.

Told whom?

Why, Dick and Jack and Tom and Ckie and Arthur and Will and Bob and Al and Sam and Gus and—

It ma had fainted.—Philadelphia Call.



MIND AND MATTER.

A Spiritual Drama in Five Acts.

BY SUNNY SOUTH.

Dramatis Personae.

MORTALS:

Frank Linden, a Philosopher.
May, his devoted wife.
Their two children, respectively seven and nine years old.
Gustave Mills, a Theological student.
Annie Hall, May's friend.
Barky, a Sexton.
Margaret, his wife.

SPIRITS:

Uriel, Frank's guide.
Sister Anna, May's guide.
Spirits of Hope, Charity, Faith, etc.

UNDEVELOPED SPIRITS:

- 1 Spirit—Avarice.
- 2 Spirit—Conceit.
- 3 Spirit—Vanity.
- 4 Spirit—Selfishness.
- 5 Spirit—Self Love.
- 6 Spirit—Pride.
- 7 Spirit—Haughtiness.
- 8 Spirit—Doubt.
- 9 Spirit—Sarcasm.
- 10 Spirit—Sensuality.

ACT IV.

Scene:—Garden belonging to Frank's dwelling. Barky hoeing.

Barky.

Hee hi! It makes me laugh when I think how my young parson brow-beats those old would-be judges. Well, he's all the better off for it now. He's got a bigger congregation already than he would 'a had in ten years to come, had he depended on their magnanimity for one—and then they would 'a shoved him in some out-of-the-way place, where he would have to take out half his salary in potatoes. No sirree, they saw that he had a brilliant and liberal mind and was takin' the hearts 'o' the people, and so he had to be put out 'o' the way. Master Frank done the right thing when he bought that old church—I believe he got it cheap too, and there'll be plenty more for sale after awhile. People don't believe in old time religion anymore; they're getting above it—so they're leaving the churches, and younger generations don't join them—that's all. And me, why bless you, I feel like a free man myself now—if I didn't put on a long face of a Sunday, they'd thought me a heathen, sure. Here in Master Frank's employ I do as I please—he says all men are born equal and we're all God's children and no one ought to think himself above, even the lowest born mortal. Well I don't and wouldn't make myself too familiar for all that—I respect him and feel that he is higher than me, as far as learning and intelligence goes, and consequently keep to my post as a man in my place ought to do. The old woman fairly worships the mistress—she affirms positively that she's an angel in disguise, and says she's seen angels follow her about the house. Well, I don't like this spirit business much, but I s'pose I'll be an angel some day, (looks at himself), ha ha, a nice looking angel you'd be Barky—well if they have gardens there, I might 'tend to the flowers for them and hoe, even if we are all equal in what Mr. Gustave calls soul-development. I s'pe this means that some people got more or better brains than others have, and I s'pose according to that we are measured on 't'other side 'o' Jordan. Well I can't understand this highfalutin' philosophy—I s'pose 'tis all right though—I believe though that a man becomes happy in the next life according to his goodness here, and miserable according to the number of evils he's got. Now Barky (leaning on his hoe meditatively) how many evils you got anyhow? The old woman says I'd better root them out. Well I can root out weeds pretty well, but I don't know how to root out evils, for I can't get at them with a hoe. Ah me—I'll try to be good and I s'pose the Lord 'll take care of me. Old B own used to preach that we must have faith and our sins will be forgiven. Mr. Mills says faith alone won't do the business; we must root out the evils ourselves. He says if you preach that, you might as well tell the people to go on sinning until they get ready to die, and then simply ask forgiveness and have faith and the angels will be right there to receive you. Oh no, he says we must develop into goodness like flowers into bloom, and we can only do this by getting rid of all our little deficiencies and evils, bad habits and slavish notions, and some other big thing, what do you call it now—con-ven-tion-al-ism—ah, that's it. And he says we must get rid of our selfishness—I know what that is—I have the fun of smoking my pipe and let the old woman look on. And there is vanity—well I don't know what he means by this. And he says we must study ourselves and not talk about our neighbors' faults—that we must try and be like Jesus was on earth, do good for humanity and be humble; we mustn't be stuck up and so forth. And he says when we get rid of all our little cranks and kinks we become rounded out in spirit and fit to die; not before. Well I s'pose he means by that, that we'll roll into heaven like a ball. If that's the case, I'll let the kinks stay, and roll around here awhile yet.

(Begins to hoe—enter Frank.)

Well, Barky—busy?

Barky.

Sorter, master Frank; hoed up all those weeds there this morning. Waited it badly.

Frank.

Now, now—you needn't work yourself to death; take things easy; plenty of time. You are like the rest of the world, think time is money. Must work less, and think more—the sinner wears out the body and the later develops the soul.

Barky.

Well, I have been thinking some while I was working—I do both together.

Frank.

Ha, ha—that is practical; tell what have you been thinking about?

Philosophy, sir!

Frank.

Philosophy, eh? Well what have you formulated?

Barky.

I like it better than religion sir—I never could understand that sir, but this philosophy goes to the heart and makes us understand some of it anyhow.

Frank.

There are but very few people who do understand the religion of to-day; and those who are intelligent enough to make it a study, become non-believers in consequence.

Barky.

I believe you, sir!

Frank.

Now Barky, I wish you would take this note to Mr. Mills.

Barky.

All right, sir! (Exit)

Frank.

Ha, what I am seeking I cannot find—truth, life and love. But I shall assist others anyhow. Gustave says he has found truth and life, but all he lacks is love to make him completely happy. He says he finds truth in his own sermons, and for which he makes no further preparations than to select a fit subject, over which he meditates a little, and trusts to his inspirations at the time of delivery; and during which he obtains thoughts which are new truths for him. He says he enjoys life as it is—his income supplies him far beyond his necessities, and is sorry he has no one to share with him—he seems to enjoy the very air he breathes; and I find nothing worth living for. All Gustave lacks is love to give him a heaven on earth—well, I will give him an opportunity to obtain this too. May's friend, Annie Hall, is spending the day with us, and has a sympathetic feeling towards Gustave, and I believe, he for her. I have invited him to dinner, and they shall meet—if anything comes of it, all well and good. Why what ails me? That melancholy is overcoming me again. What can it mean?

(Sits himself on a park sofa and rests his forehead on one hand. Enter bright spirit.)

Hope.

Be filled with hope; light is dawning unto thee; the clouds are passing from thy soul; and truth will soon be thine! New life vibrates within thy being—'tis evolving to the outer self; thou art a new born man! Love begets love—thy deeds of love will soon react upon thy self and bring thee fruits of love! Be hopeful—trust to Him! (Exit.)

Frank.

What was that—a dream? Methinks I saw a ray of hope passing before in tangible form! But what is hope? A myth, a nothing, an emotion without firm foundation—'tis but a dream. And yet methinks I saw a form, a vision bright and fair. Methinks I heard a sweet voice speak, saying love and truth were near.

(Rises.)

But what is this, which drags me down? 'Tis like a weight upon my soul since I received the light. It seems my life's vitality is being absorbed by an invisible horde of vampires. I dare not think without an influence reacting on my thoughts. Is this a curse upon me? With my mental car I hear a voice—'tis he whom May calls Uriel—he speaks to me of life, of truth, of love! But then again come other voices—those thoughts are dark and evil, they seem to drag me down; but cease, when I resist. Between the two I have begun to learn, to know myself. Selfish, vain and haughty, arrogant, sarcastic and more I cannot recall, is part of my own self. To gain sweet peace and happiness I must overcome these evils—but how? that is the question.

(Seated as before.)

Spirit of Charity.

Charity, a highgift of mortal man, brings forces down upon him from a purer sphere, and lends him strength. One deed of kindness to a brother man is a hundred times repaid in heaven. Be charitable—it leads to sweet humility and erases evils!

(Exit.)

Frank. Looking up)

Another dream, a vision, or what was it? Is this a gift—or is my mind diseased? Are the prophecies of old being now fulfilled, and that visions come and go like clouds upon the sky? Doubt has been my evil and led to many more; but in a moment of faith my whole condition changed. Since then light came to me, but nay it not be an arrogant delusion?

(Resting)

Spirit of Faith.

Faith! 'Tis based upon the facts thou hast received. Facts are not arrogant delusions! Facts are based upon the laws of God. Thy faith is now well-founded! Have faith in him, his laws, his words—this gives thy hope foundation. Have faith 'tis love for God, and leads to love for man. Faith leads to facts, and facts to light, light to truth, and truth to life, and this will bring you love. He who seeks this trinity, must suffer for truth, life and love means God.

(Exit)

Frank. (Rising)

This is too much! I cannot meditate, but visions crowd themselves upon my mind. But hold; can this be true? Seeking God am I, and know it not? Is this an intuition of the soul? 'Tis light! 'Tis truth! I see it all! The simple aspiration was a prayer that went on aigh, and was responded to! It is intelligence that comes time to lead the way unto my destiny! Oh thanks to that kind Father who loves no prayer unanswered! Ministering angels have been sent to me to teach me how to reach this goal! No soul unpurified can enter that condition, nor understand what truth unsullied means; and I am worthy as I am, and all of sins, have dared to ask for this! Heaven guide me, give me strength if such can be achieved by man! I do not hope, yet intuition seems to press me onward to the fray. But can I face the truth and live? Can we know the God within us? I will lift there! e'en if I die.

(Exit.)

Barky. (Entering cautiously on tip-toe.)

Methinks I saw a ghost! Methinks I saw a spirit flitting round mine host! Barky, don't forget pur post! I did, almost!

Ha, ha, I'm a com'! I'm develop-

ing inspiration too! I don't mind

hearin' it, but don't like the idea of havin' to be controlled by spirits for this purpose—the old woman is spirit enough for my control. They say all the intelligent people are becoming mediums, and controlled by spirits so they can be instructed how to become good and prepare themselves for the future life. They say you can tell a person who has reached this, by the way they talk at times. They seem to become elevated, something like master Frank was just now, and like Mr. Mills becomes when he gets into the pulpit to preach. So I judge there must 'a' been spirits around here a minute ago, and I didn't want to frighten them away—although I think if they were to come around after dark, they'd frighten me away. Why misses says she can see them all the time—just like we all saw them in the court room. How in the thunder they could show themselves there I can't tell—except they had such power, as to make us all clairvoyant for the moment—may be so—that last thought struck me mighty quick—I wonder if that wasn't an impression, as they call it. Boes Barky, you're gettin' conceited; first thing you know, you'll be callin' yourself a medium too, and the old woman will be steppin' between me and the spirits and out of all communication; that'll be a physical manifestation! (scratching his jaw). Well, I wanted to tell master Frank that I delivered his message, but didn't like to disturb him in his communion—but I s'pose he'll know by now, for Mr. Mills must be at the house by this time.

(Enter May, her two children and friend—children run to Barky and take him by the hand.)

Children.

Hello Barky!

Barky.

Oh my little dears—come, I've some pretty flowers for you.

Children.

Oh, thank you; see mamma, what pretty flowers.

May.

Oh my, eyes; let me smell them; a pitcher! Now Annie dear, while Frank and Gustave are enjoying their after-dinner tete a tete, we will enjoy the perfume of flowers—let us take a seat here—now children you amuse yourselves with Barky.

Barky.

Yes, come along my dears, let me show you the little white rabbits in their new quarters.

(Exit with children.)

May.

You see, poor Frank has been thirsting for light a very long time; he wanted something to gratify his spiritual nature, but I never could induce him to go to church; he simply denies everything supermundane, and yet was seeking after truth. He finally came to the conclusion that everything was disappointment and arrogance, and gave up his mental labors. The consequence was passivity of conditions, and the spiritual forces surrounding us, obtained power to act on him, with happy results so far. He is now simply undergoing the trials which every soul has to undergo sooner or later, whether here or there, to be rounded out, to be developed for the admission of higher information. I understand his condition better than he does himself, but it is best to let him work out the problem himself—the better he will appreciate it in the end. My guardian spirit, sister Anna, tells me that Uriel is guiding him nicely, and in order to bring his faults directly home to himself, he has withdrawn his influence, in order to admit such undeveloped spirits to his side, that have the same little evils that he has.

Annie.

My gracious; will they not hurt him, lead him astray, or obsess him, as they term it technically?

May.

Oh no, obsession only takes place where the mortal persist in his evils, or commit a them willfully; not where they resist. But in order to bring them to the surface, and give the mortal an opportunity of more radically rooting them out, such spirits are permitted to influence them, or tempt them, as it were, and the resistance not only strengthens the scholar, but teaches the spirit tempers also, how to free themselves, and ultimately become happy themselves.

Annie.

What wonderful revelations. How did you obtain all this information?

May.

First by dreams; then I began to be clairvoyant while awake, and finally I began to hear them also; which we term clairaudience. Frank has this latter gift, but always attributed it to a sort of mental derangement caused by over-study.

Annie.

But how was it possible for us all to see the spirits at the court of investigation—although the vision only lasted a few moments?

May.

Well, I just got at the truth of it this morning. In the first place, let me say that last night about eight o'clock I saw a figure draped in white, passing from Barky's room to the little balcony outside. At first I took it to be Barky's wife, but a moment's close scrutiny convinced me that it was not her. Then I wondered if it was a spirit, and whether it was a materialization or clairvoyant vision. It went in and came out three times and I saw it no more. Then I took a light, and proceeded to Margaret's room to give some directions about breakfast. I knew Barky was at the chapel and so walked right in. Lo and behold, there was old Margaret fast asleep in her rocker and in the dark. I called her quietly by name, but she said, 'that is not my name; I am Margaret's mother.' I saw at once that she was in a trance, and that the spirit I previously saw on the balcony was a full form materialization, Margaret of course being the medium. I returned to my post to watch further events, taking the light with me. In a few moments the spirit appeared again, and this time beckoned to me, giving me to understand that my surmises were correct. Suddenly it flashed on my mind that this may furnish a clue to the court room phenomenon—recollecting that Margaret was in the anti room while the court was in session and probably acted as medium at the time. This morning I asked her if she remembered what she was doing on that evening while we were in the lecture room of

the church, after the party left. She simply answered: 'Nothing mam, I was asleep till Barky came in and told me the play was over.' I asked her if Barky had any manifestation he saw there. She laughed and said: 'He did, and I told him he was drunk, and he said no more.' Well, dear Annie, this combined with last night's phenomenon, convinces me that old Margaret must have been the medium on that occasion. But whether they were full materializations, or etherizations on that occasion; or whether the spirits drew power enough from her to make us all temporarily clairvoyant, is yet an open question.

Annie.

How wonderful—it seems the age of miracles has returned, and we are living in it!

May.

It is all predicated in the Bible, only people don't understand it. Ah, here come the gentlemen—they also want fresh air and to enjoy the garden odors! (Enter Frank and Gustave. May and Annie rise to meet them.)

May.

We hope you enjoyed your philosophical chat—you truth seekers. We prefer life—the beauties of nature and so forth.

Frank.

And where does love come in?

May.

Oh, we'll have that last. Suppose we take a walk around the garden.

Gustave.

Certainly—you are right, Mrs. Linden; allow me to offer you my arm!

May.

Of course; I prefer to walk with a young man any time.

Frank.

And I with a young lady. Permit me to offer you my arm, Miss Annie.

Annie.

Oh, I am always content!

Frank.

What a happy state to be in.

Annie.

You ought to be quite content.

Frank.

I am more so now than I used to be.

Annie.

With your surroundings and comforts, one wouldn't suppose that you ever were unhappy.

Frank.

We cannot gather happiness from worldly things. Contentment must come from within.

May.

Hear Frank philosophizing again. Come my dear fellow, young people are not given to talk philosophy—we are now enjoying the beauties of nature.

Frank.

And what better conditions could we have for this?

May.

But philosophy draws the mind away from the poetry of nature—an attic-room with little comforts is the place for that; there philosophy causes the mind to forget its natural surroundings, and sees beauty in other realms. Philosophy is cold and chills the love which should accompany poetry.

Gustave.

Why you are philosopher and poet combined—add music to this and we will have a beautiful harmony.

May.

Love and youth should accompany music; and I think if we exchange partners, things will harmonize beautifully. There, Annie you take charge of Mr. Mills, and don't you get out of harmony with him. I'll take charge of Frank, and between us two, we must root this philosophy out of them for today, anyhow. If we cannot do it by force, we will make love to them.

Annie.

Why May, you make me blush.

May.

Oh, that's nothing—it's very becoming to young ladies, and speaks well for them.

Gustave.

Nothing more lovely in females.

May.

There—you have an admirer already.

Frank.

Admiration often leads to love.

Annie.

I suppose that was the case with you.

Frank.

It is so long ago, I don't remember; but I won't deny it, for you know love is blind.

Gustave.

Not as blind as you think.

May.

Do you think you could love reasonably?

Gustave.

I hope so!

May.

Well, I wish you success, for love is the crowning virtue to human happiness!

Frank.

It completes the trinity!

Gustave.

Ha, ha, you are very ironical!

Annie.

And which I cannot comprehend!

May.

Let Mr. Mills give you an explanation.

Annie.

Will you?

Gustave.

Well—I'll try.

May.

Of course he will!

Frank.

He will, of course, if you are willing.

If Barkis is willin', why should not you?

Gustave and Annie.

Ha, ha, ha!

May.

Well, suppose we take a walk instead of planting ourselves on this particular spot—exercise may thaw up these philosophers and bring out their higher virtues.

Gustave and Annie.

All right, we are willing!

Frank.

Now they are both willing. May, we being the oldest, I suppose we ought to lead the way.

May—(aside).

Come on Frank, let us get away from them—we have done our share—now let them settle the question between themselves—the rest is none of our business.

(Concluded on Page 7.)

Astonishing Offer!

SEND THREE TWO-CENT STAMPS.

Lock of Hair, Age, Sex, one leading symptom, and your disease will be diagnosed free by spirit power.

DR. A. B. DOBSON,

Maquoketa, Iowa.

A Favorable

Opportunity.

For treatment to cure Diseases of the human organization, by the Magnetic and Clairvoyant or Mind or Spirit system; or for brief written Spirit Messages, or Advice about Business or other affairs, to be sent to order by letter any distance, Address

Dr. G. A. Peirce,

Box 1135, Lewiston, Maine.

Requirements for a trial consisting of a written diagnosis of the person's disorders, if curable, etc. Prescriptions of needed advice and remedies, and one package spirit-magnetic, medicated, powerful curative Healing Papers, which may be all that is needed to effect a cure. Inclose, with order, lock of patient's hair, or recent writing, statement of age, sex, full name, residence, description of illness and \$1.00; or for a more full treatment \$2.00; or for either a brief written spirit message, or advice about a stated matter of business or other affairs, 50 cents. Diagnosis separate, only 25 cents. Twenty-six years' of successful and extensive practice of this system as a magnetic healer and clairvoyant physician, test, writing, business and trance medium, clairaudient, psychometrist, etc., gives him a long list of cures and testimonials, approved tests, spirit communications and advice about business.

Liberal Offer.

SEND two 2-cent stamps, your name and age, sex and a lock of your hair, and I will send you a Clairvoyant diagnosis of your disease, free.

ADDRESS:

J. C. BATDORF, M. D.,

THE BETTER WAY.

ISSUED EVERY SATURDAY BY
THE WAY PUBLISHING CO.
222 & 224 West Pearl St., Cincinnati, O.

CINCINNATI - - - MARCH 30, 1889

At Two Dollars per Year to Subscribers in the United States; Two Dollars and a half to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application.

THE BETTER WAY cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of persons whom they have proved to be dishonest or unworthy of action.

When the post office address of THE BETTER WAY is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed and money orders made payable to THE WAY PUBLISHING CO., 222 West Pearl Street, Cincinnati, Ohio.

Good work applauds itself in time.

Self is the most truthful mirror to look into.

Magnetism is the medium between spirit and matter.

Secretaries of Spiritualist societies are requested to send in brief reports of anniversary services.

A successful idiot stands higher in the estimation of worldly minded people than an unsuccessful genius.

By saying only that which you know to be true, by experience or otherwise, censure fails to affect you.

Kindness to a fellow mortal is paying a debt we owe to God. Paying such debt renews our credit for consolation in the hour of affliction.

Some are so blindly selfish that they will take as long as we give to them, and will never cease to ask for more as long as we continue to give.

Never judge anything by its past, but by its present record, whether it be a man, a religion or a principle. The present is not responsible for the past.

People must not confound J. William Fletcher of Boston with J. W. Fletcher of Cincinnati. The former gentleman is a genuine medium—the latter is not.

The editorial entitled "What is Spiritualism?" is merely intended as a pointer to investigators, and may be sent to such who are liberally disposed towards our cause.

Spirits, like ourselves, are but finite and are attracted to us according to our intellectual and moral development. Self-knowledge, therefore is the only safeguard from imposition.

The spiritual atmosphere of Cincinnati has a purifying effect on mediums. It disagrees with them at first, but such is its modus operandi towards a higher condition of both mediumship and physical health.

People who do not ask for what they want are apt to be overlooked or forgotten in this busy age. Modesty is a virtue in its proper place, but complete silence will not aid any one to guess at what is wanted or needed—especially in the form of a press notice.

To reform a man who is on the downward grade, say something that you know to be good of him and let it come back to his ears. Once he begins to believe himself worthy of notice, he will be ashamed to compromise his dignity by unspiritual acts, for fear of losing his laurels again.

Spirit names are of no consequence. Ancient spirits who have advanced give no names, except in extraordinary cases and where the name constitutes a part of the truth revealed—not as the revelator. Those who give them promiscuously are either vain spirits or are invited by the medium to do so.

A subscriber in Boston writes: "THE BETTER WAY is now my ideal paper; I can place it in the hands of septic or Spiritualist and he will find nothing therein to take exception at—nothing that will discredit the cause of Spiritualism, and I am thankful for it; for I think discussion carried on in an unfriendly spirit are out of place in a Spiritualist journal."

By fraud hunters we do not mean those who look after tricksters, but who put known honest mediums to torture by their scepticism. Tricksters are not mediums, and no concern of ours, and when such a one announces himself as a Spiritualist, we must do as the Christians do when a bogus minister makes his appearance among them: advertise him as a counterfeiter. But if he appears as a trickster simply and names his tricks Egyptian, Indian, occult or spiritual, it no more affects us than it would Christianity were he to call them Christian tricks. Respect can be best preserved by silent dignity. Effervescence looks just as bad on us to others as it does on others to us. Thus, by paying no attention to such things, we will sail along much better.

ANNIVERSARY OF MODERN SPIRITUALISM.—1848-1889.

"How cheering the thought that the angels of God Do bow their bright wings to the world they once trod, Do leave the sweet joys of mansions above, To breathe o'er our bosoms some message of love."

How cheering the thought to know there is no death; that those who've gone before are still empowered to extend a helping hand unto their loved ones on this mundane sphere. Forty-one years ago the truth of immortality was practically demonstrated to human kind, and those who know of this sublime truth rejoice in the "happy day" that marks the event. Tomorrow the 31st of March many million adherents to this revelation will join in the demonstration made in many localities to celebrate the day. Cincinnati is not behind in commemorating the anniversary of Modern Spiritualism, and will do so by two services at G. A. R. Hall, 115 W. Sixth street—one at 10:30 A. M. and one at 7 P. M. Able speakers, test mediums and good music will constitute a portion of the program. On Monday, April 1st, there will be morning and evening service as above, and a conference meeting in the afternoon where all the brethren in the cause will be permitted to speak. On Tuesday afternoon the Ohio Valley Missionary Association meets to celebrate its first birthday. All three events will be interesting, and it is hoped that all friends of the cause will manifest as it is especially needful at present. Numbers create respect and add force to the event. The outside world needs a manifestation of this sort just now to convince them that Spiritualism is a compact entity not to be disintegrated by intimidation, and Spiritualists should therefore not withdraw when it is to their individual interest to come forward. If every one in the city makes but one visit to the hall during the celebration the same will be filled at every meeting, and those who can come twice or three times should not fail to do so. This little sacrifice will be well rewarded; for it will lead to good results in the end. A better opportunity cannot present itself. It is a momentous period in our calendar and should be taken advantage of by all who believe themselves true to the cause.

NEW SPIRITUALISM.

It is about time that we came to a practical understanding with the spirit world and have all this sentimental-angelic-mystical order of affairs stopped. Advanced spirits are just as practical as first class business men are to-day, while those spirits who still believe in secret orders and who head their messages with "Oh, ye mortals," are like old fogies of earth or still live in a haze of old conditions not yet outgrown. Let us regard them as men and women like ourselves and not as old grannies of the past. Such state of mind either attracts old-foggy spirits or prevents really practical ones from saying anything sensible when they do make the attempt. The most practical knowledge that we can obtain from spirits is that which pertains to our present condition, and the really progressive spirits are those that tell us how we can best develop our individuality—our intellectual and moral nature—and whether their name be John Smith or Henry Brown, they are just as capable of instructing us about the higher worlds as those who give the name of Melchisedec or Melchisedec, and comport better with this practical age. Men like Faraday and Humboldt are positively known to have had existence, while doubt always attends those of past ages, and where doubt exists as to the individual, it will certainly be followed by doubt as to the information given. We admit that there are some really good things inspired by ancient spirits, but like everything genuine, it is also imitated by vain spirits attracted by vain mediums, who desire to surprise the world with something mystical and astounding, and thereby throwing a shadow of doubt over that which is genuine and true.

Like attracts like. As we feel disposed towards others, so they feel towards us. Antagonizing others' principles produces opposition. Let those outside the ranks of Spiritualism believe and do as they please. Everyone's faith is as sacred to them as our's is to us, and when they feel an intuitive desire for higher light or more truth on the subject of immortality, they will come by their own innate volition—like being attracted to like.

We cannot conscientiously say a thing is good when our reason tells us, it is not. We are willing to notice any book or pamphlet sent to us in our review column, but will not and can not laud it because the author himself, may be pleased with it. It is quite natural that the writer of an article or a book should have a good opinion of his production, but it is not modest to force that opinion on others. Let the thing commend itself, and then its true value will be known. If there is anything in it, it will make itself manifest in due time.

Those who are untruthful themselves always suspect others of lying. The fear of criticism has left many truths unsaid.

Social intercourse is the soul reaching out for a harmonious vibration with other souls. It is the substitute for that spiritual intercourse which all souls will enjoy absolutely when freed from matter, or purified from material desires.

Those who are untruthful themselves always suspect others of lying. The fear of criticism has left many truths unsaid.

WHAT IS SPIRITUALISM?

Spiritualism is a science and a philosophy; by many regarded as a religion. As a science it gives demonstrable facts of a future existence; and, as of old, through mortal beings, known as mediums. Mediums are persons possessing a degree of sensitiveness sufficiently unfolded to cognize the presence of spirits,—some of them to an extent that they may be so fully controlled by spirits as to lose their own identity for the time being. These are known as trance mediums, through whom spirits are enabled to manifest themselves so as to be recognized by those to whom they come. Others simply furnish a sufficient quantity of magnetism—the medium between spirit and matter—to enable spirits to prove their identity by clairvoyance, materialization, physical manifestations, and writing on closed slates or on paper laid between the slates; and in extraordinary cases without any contact of the medium whatever, as we have experienced ourself by simply laying a sheet of paper, torn from our note-book with our name inscribed on it, under the table cover and immediately after heard the writing, followed by three raps when finished—the medium in a trance state sitting six feet away from the table at the time. Tricky was impossible, for there were no other persons in the room, and we took the precaution to look under the table a moment while the writing was going on to convince ourself that we were being honestly dealt with. Taking the paper out we found that it contained an answer to a mental question we had made, and signed by the spirit to whom we had made it. It was the same piece of paper we had placed there about three minutes previous, with our name intact on the back of the message. This furnished us with conclusive proof that a foreign agency was operating, for we had not uttered a word of our desire to the medium nor to any other person in the world before going there. At a materializing seance in a strange city where we hunted up a strange medium and to whom we were a stranger, and also without a hint as to our desire, we were confronted by a spirit whom we knew, not only by the size, by a physical defect, and by the perfect features, but by something that we had seen on the spirit's body that was laid in the coffin a few years previous—the spirit materializing this to make the test complete. There was sufficient light in the room during this materialization for us to note the hour by our watch, as we looked at the same for a purpose. We could cite scores of other incidents equally as marvelous, but these will suffice for the rational thinker who is willing to accept reasonable testimony to at least withhold derogatory opinion until otherwise convinced. Only we would suggest to visit a genuine medium and not a pretender or a trickster; for where there is good coin, there is generally counterfeit also. Ask some respectable Spiritualist for direction.

Such constitutes the science of Spiritualism. As a philosophy it teaches morality of the highest order—these teachings coming through the so-called trance speakers and inspirational mediums. Among them are persons of high culture and are used by spirits according to their powers of speech and their ability to comprehend truths of scientific and philosophic nature, giving us more light on the laws of the universe; of the magnetic relations of the planets to one another; of interstellar space; of the real world of spirits; of man's duties to himself in order to reach future happiness; and hundreds of other things too numerous to mention.

The outcome of this knowledge or these revelations has been a religious system, known as the Spiritual Philosophy or simply Spiritualism, and there is not one Spiritualist who has not received more or less tests of a material nature to settle him forever in his belief that spirit return or immortality is a fact. Thus no amount of intimidation, protests or legislation can stop the tide of spiritual progress; for in every Spiritualist household there is a medium, who en masse constitute nine-tenths of the mediums of the world, and who cannot be stopped by any law, for they practice it simply as a devotion and without price, and may invite whom they please. It is in these private families where the majority of converts are made and which will continue as long as the world lasts.

Fifteen million Spiritualists already comprise the number in the United States, having as their advocates such men as Alfred Russel Wallace, J. F. Crookes and Cromwell F. Varley, scientists of England; M. Thiers, ex-president of France, and also the present executive; and an array of the most prominent German scientists, American statesmen, editors, physicians and clergymen. But as the subject cannot be justly dealt with in the cramped space of a newspaper column, we advise those who wish to know more about it to attend the forty-first anniversary of Modern Spiritualism to-morrow, Sunday the 31st of March, where ever they may happen to be; for it will be celebrated in almost every city of any note, and all truth seekers will be welcome.

Those who are untruthful themselves always suspect others of lying. The fear of criticism has left many truths unsaid.

Those who are untruthful themselves always suspect others of lying. The fear of criticism has left many truths unsaid.

ANENT THE EXPOSE.

Mrs. Helen Stuart Richings, at the services of the Spiritualist society on Sunday evening last, took up the subject of the recent so-called expose of Spiritualism by Joseph W. Fletcher, (the gentlemen who was himself exposed by this society last fall, as one who was simulating spiritual manifestations) under the auspices of the Evangelical Alliance. She said in sum and substance that this expose had one good effect; it attracted larger audiences to the Spiritualist meetings as proved by the packed halls this morning and evening, the Spiritualists having been roused to a sense of duty by the supposed danger that their cause was in; although, she added, there was no real cause for alarm, because Spiritualism was too firmly established—not only having got into the heads of the people, but into their hearts, and once lodged there no power on earth could disturb their belief or take from them the knowledge which they have that spirit communion was a stubborn fact. A fact because too many evidences exist in its favor—gathered from genuine mediums all over the globe—not to be erased by a few shallow tricks performed by a legerdemainist, who exhibited the manner in which he used to practice the art. She then drew comparisons between those wonderful manifestations, that can not be imitated by sleight of hand, and those performed at the Odeon last week, relating some of her own experiences, which could by no possible explanation be attributed to any but spirit power, or something not of human agency at all events. She also called attention to the fact that spiritual manifestations were not of modern origin, but could be traced back to the time of Moses, if the biblical record is to be relied on—the history upon which Christianity is based. Even in those days, she said, the genuine was counterfeited by magicians, and this age is not exempt from imitators, who cover themselves with the cloak of Spiritualism to better hide their deception. Nor is Christianity exempt from deceivers who use a Christian cloak to cover up their misdeeds. Should we therefore condemn the whole of Christianity because a few rogues endeavor to palm off the spurious for the genuine? No; the true remains uncontaminated for all that. Ours is the religion of God and can not be crushed out of existence, and will continue to attract people as long as there is hope of furnishing evidence of a future life; too many bereaved hearts need comforting, and only such comfort as Spiritualism furnishes will suffice to still this internal craving. Even ministers of the gospel take recourse to it, when their dear ones are taken from them—their own religion not offering this much in return for all their faith.—Cases were cited where such had taken place—names of course omitted as she had promised not to betray them, they requesting this of her for the sake of keeping peace with their parishoners.

[We can add our testimony that such does take place; for we have had five of one denomination on many occasions during a period of several years visiting our family seance to commune with their departed—one of the reverend gentlemen being the pastor of the oldest and most aristocratic church in our city, while another developed as a medium himself, and, to our knowledge held communion in his own family circle—but all continued to preach orthodoxy as if nothing had happened.—Ed.]

In the course of her lecture, Mrs. Richings also put in a defense for Mr. Foster, the medium who obtained spirit messages and names on his arm in tracings of blood, saying that it was cowardly for an exposé to take advantage of one who could not very well refute a charge of fraud, on account of his mortal absence.—Mr. Foster having passed to spirit life some years since and could not disprove the assertion by his presence in the flesh. And furthermore that it was anything but praiseworthy in a human being to class all genuine mediums with one who counterfeited spiritual manifestations, as the exposé was in the habit of doing. Genuine manifestations may be simulated to an extent, but such manifestations are not spiritual and does not cover the whole ground, because there are hundreds of others which can not be imitated—among them clairvoyance and clairaudience, and in which dexterity of fingers play no part, as the exposé said was a necessary adjunct to mediumship.

In all the discourse was one of the most interesting of the season and was frequently applauded by the large audience present. Mrs. Richings fully earned her laurels on this occasion, and in spirit will sense them as an influence of high esteem ever extending out to her from Cincinnati Spiritualists.

With this little paragraph, we only mean to send an impulse of love to all our readers, as we just feel that way inclined. Malice toward none and charity for all, should be the motto of every Spiritualist, though he was in the heat of battle, struggling for a principle. To harbor ill-feeling seems almost impossible when we feel the love of angels surrounding us; for what else are spirits who can throw such a benign influence upon us that we feel like embracing all mankind? Is this not the love we are all striving for? Why should we not impart it to our fellow men when it is so freely given? Or must we first give it to receive it? We are at loss to know.

Every utterance creates some kind of an impression.

WHAT IS OBSESSION?

All spirit controls may be regarded as obsessions; but in its common definition it is mostly applied to an arbitrary possession of a mortal by a spirit for some selfish purpose or reason. This too is a very commonplace occurrence; for we may be obsessed by a lower spirit and still have a guide so-called whose mission it is to lead us through life for a definite purpose or toward a higher aim—our destiny as it were. But this need not occasion any alarm on the part of anyone, because the majority are unconscious of the fact and could hardly credit it if proven to them.

Spirits go and come as they please, and no guide can hinder them from obsessing those in whom they find something that harmonizes with their individuality—like attracting like to the minutest degree.

Selfishness in any form will find a responding chord somewhere in the spirit world, and even a thought for that effect will find a congenial brother who will feel as if he had been called—and he comes too. But he may be repelled as quickly again by an opposite thought; and so a whimsical brother may be temporarily obsessed by twenty entirely different spirits in one day, without ever becoming aware of the fact—except he be sensitive to spirit influences, as many are who call themselves psychometrists or psychometric.

Though wrongly applied in many instances, it is of no consequence, as long as we understand what they are aiming for; namely, the delineation of character. Soul-measurement alone, as psychometry implies, could hardly be supposed to embrace the diagnosing of physical disorders; but in the majority of cases this is included in "psychometrizing" a person. Sensitiveness, by itself considered, we would term "clairsentient" to imply clear feeling, as we have "clairvoyance" and "clairaudience" to signify clear seeing and clear hearing. To feel a spirit simply is not always to be understood as being psychometric. For sensing a spirit through this agency we only sense its exterior and may not be able to psychometrize it or know of its interior qualities—its soul conditions. So we may sense the spirit of a mortal and with it the body, because the two are as one in earth life. A clairsentient, therefore, may diagnose a mortal's exterior condition and have no conception of his interior or soul qualifications—his characteristics, virtues or talents. Clair-sentience is a spiritual qualification—not a soul qualification—and like clairvoyance and clairaudience, is to the spirit body, what sight, hearing, etc., are to the physical body—only that clear-feeling answers for all the spiritual senses combined, and again being to the spirit what intuition (not impression or inspiration) is to the soul. The latter is the true soul measure, but intuition, per se, only diagnoses or delineates the soul, and leaves both spirit and body untouched, thus giving simply the soul qualifications or good points in a being's characteristics.

To define intuition would be about as difficult as defining the soul itself. Suffice it to say that it is the soul acting independently of the external being, attained through purely spiritual or moral development—soul growth so-called, and an effect of good deeds or love. Whatever shape or form love takes must be inferred. The fact is that the most intuitive are generally the last to err and would imply that they are possessed of the most wisdom; and the most penetration; soul clairvoyance or spiritual perception, discernment, etc. Such is intelligence in a higher form, and who would define intelligence? And further; good deeds make a man fearless, courageous, strong; inspire him with vigor; lend him psychological potency and withal make his selfhood felt, respected and obeyed. Such is will-power, soul-force, law; and who would define either of these? Still they exist; are a part of man, and can not be denied. Even the materialist admits of law, or laws that can not be seen nor defined, though doubting the existence of spirits because they can not be seen nor defined materially. Effects prove the existence of the latter as well as of the former; and so effects, if rightly noted, betray obsessions and their special features. Sensitives may detect them by various appetites that manifest themselves at unsuitable hours; the impressionable ones, by whimsical notions or mental disturbances at unexpected moments, and unless very self-willed or positive are apt to act of these tastes or thoughts unwittingly. Those who love to indulge their passions, hardly need a reminder from spirit obsessors for they act on then by individual desire and the others are influenced in comparison to their lack of interior development—will-power, love, or soul-growth, so to say.

But arbitrary or absolute obsessions are only possible where passion exists; where a person is self-psychologized by some hobby or cranky notion that he or she has some holy mission to perform and especially apposed for that purpose, or becomes fanatically religious for a time being and thereby attracts an invisible partner in the scheme. Otherwise they are but temporary or relative; and obsessions for a good purpose are very much sought after, but not always possible; for the solicitor must first have an absolutely good purpose in view, and stick to it. These are the regular controls of mediums sought out by the spirit world for authoritative work; and who these controls are, is indifferent. Sometimes they are the spirits they claim to be, but very often not. If the medium does his or her duty and believed that Washington or Lincoln is the honored gentleman, why, there is no objection instituted by the other side. They permit that to please us as we would permit a child to believe something that would please it. And so the good work continues and we are the wiser for it as far as their plans are concerned. If we but obey the dictates of our conscience, all will go well with us, and our reward will come at the close—obsession or no obsession.

SHOULD WE ENJOY OURSELVES?

Why not? True life is one of happiness—not of misery. Life itself is an enjoyment if we know how to appreciate it. The lower forms of life do nothing else. It is only man who mopes or manifests discontentment; and why? Well, because he can't help it. Those who are inclined thus have good reasons for it. Health is happiness, it is said. Such is true. But spiritual health must accompany physical health. A strong, robust exterior not always indicates spiritual health; nor does a delicate, frail exterior always portend ill-health. And yet the body should be an index to interior conditions. It is in youthful persons, but not always in adults; for past ailments may have left the physical body in an enervated or attenuated state; and constitutionally impaired organs are difficult to heal, or restore to their normal condition, though every vestige of actual disease may have left. A low lung, for example, cannot be replaced, and though all signs of consumption may have been eradicated, the restored patient will always find some difficulty in breathing or inhaling the same quantity of oxygen as one respiration that he or she could with both lungs intact. Such are naturally deprived of the necessary vitality that breathing gives and more or less enfeebled or frail in consequence. So it may be with other organs—every one being needed to furnish the body with a distinct animating principle, and of whichever deprived, causes impotency in some direction. The effects of kidney or liver troubles deprive the body of magnetic force, and even after a cure, often leaves these organs in too enervated a state to generate the supply of magnetism as of yore. Without a full charge of this life-giving principle, the physical energy is lacking that a healthy spirit needs to operate through as it feels inclined. In this respect the spirit may be very willing, but the flesh is too weak to permit it to act, or enjoy life as it would like to. Now such a state of affairs often robs man of the animus to enjoy himself as others do, who have a vigorous physical body, and people imagine they are losing vim for material pleasures; i. e. in which the body takes a more or less active part, as in dancing, running, skipping, boating, racing, riding, etc. Of course, aged persons cannot take any very active part in these sports, but they may be enjoyed passively—provided one's tastes run in that direction.

Enjoyments or pleasures may also take a purely spiritual turn, as conversing or listening to the same; engaging in musical pastimes or quietly enjoying its harmony; pleasing the eye with panoramic displays; studying botany, geology, or astronomy after an amateur fashion; reading, writing, painting, drawing, sketching, or delighting in other home amusements. But when nothing can engage the being's attention, he is spiritually ill and needs a mind healer, so to say, and none better than self. Introspection accompanied by self-culture and self cure of these spiritual ailments and life will become a pleasure—an enjoyment again. In this respect health is happiness, for it must have a clean interior to be bona fide. All physical disorders are more or less effects of spiritual disorders, and with an extraordinary interior activity in constant operation, even strictly physical troubles as colds, contagious diseases, malaria, etc., may be kept aloof. But all depends on a harmonious condition between spirit and body, and those who are thus constituted are enjoying themselves all the time, for they enjoy life at it, and are happy in existing. This class are sometimes so supernally happy in their own condition that they never feel the want of outside pleasures or society in any form. Their opposites are so infernally miserable that they hate the very mention of pleasure and have no desire to see anybody. Such are unhappy whom death would not relieve, for they would find themselves in the same mental condition on the other side of Jordan as on this.

Enjoyments may be overdone, too; lead to sickness, physically and spiritually. Excess develops disease and passion, and passion leads to selfishness in all cases. Selfishness breeds a germ within which makes the being susceptible to all diseases by contact with others, while its opposite, love, makes man positive to all diseases—sick-nurses proving this by example—their's being a work of love.

But wherever a healthful taste for an enjoyment exists, it may be engaged in. Nature dictates the needs of the whole being, and reason is the individual guide to prevent oneself from going beyond the dictates of nature.

The reward of one duty is the power to fulfill another.

Time is never more mispent than while we disclaim against the want of it.

By arrogating to yourself superiority you make yourself inferior.—W. A. T.

Drop your bad habits and they cannot lower you.

Duty is the power which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which only leaves us when we leave the light of life.

People who put no confidence in others are rare; entitled to confidence themselves, as those habitually suspecting evil have mossy looked in their neighbors to find what they have already discovered in themselves—Golden Gate.

CORRESPONDENCE.

Quincy, Ill.

Professor J. M. Allen having finished his engagement in Kirkville, Mo., has returned to Quincy, Ill. He reports a recently developed medium for materialization in the latter city, who gives promise of superior manifestations. His lectures there are given in Merrick Hall, built for Spiritualism.

Altoona, Pa.

S. J. Walker writes: I am delighted with your paper; especially with its independent tone and just defense of its behalf. We take a firm stand in their behalf. We have been holding very successful seances at the residence of Mrs. Captain Cabbie, 201 Second street, S. E., for two weeks past, 184 forms appearing in seances, many of them walking from the cabinet to opposite side of and around the room shaking hands and talking with friends in a tone that could be distinctly heard by all present. Some would dematerialize right in the cabinet opening and in full view of every one in the room. Out of the whole number of forms appearing up to date less than ten failed of recognition. Mrs. Mosler is certainly a very powerful medium and has given the people of Washington a great treat through her mediumship, and has made many friends during her stay here. She will continue her seances at least another week, if not longer. G. W. S.

Washington, D. C.

Mrs. Edie Mosler has been holding very successful seances at the residence of Mrs. Captain Cabbie, 201 Second street, S. E., for two weeks past, 184 forms appearing in seances, many of them walking from the cabinet to opposite side of and around the room shaking hands and talking with friends in a tone that could be distinctly heard by all present. Some would dematerialize right in the cabinet opening and in full view of every one in the room. Out of the whole number of forms appearing up to date less than ten failed of recognition. Mrs. Mosler is certainly a very powerful medium and has given the people of Washington a great treat through her mediumship, and has made many friends during her stay here. She will continue her seances at least another week, if not longer. G. W. S.

Chicago, Ill.

A very interesting seance was held at Mrs. Hamilton's residence on Paulina street, last evening. It was well attended, all receiving grand tests. Her control, Gen. Baker, spoke; subject, "In our Father's house are many mansions." Her controls sing very nicely through her, being songs composed in the spirit world. Little children come and control and talk to their friends in the circle.

Mrs. Hamilton will move to her new residence April 1st, 432 Washington Blvd. She will be pleased to meet all her old friends as well as strangers visiting the city; she will give all a hearty welcome.

Her guides have been helping her to do a wonderful work in this large city, and all congratulate her on her grand success for the cause of Spiritualism. Her meetings have increased in numbers, it is necessary for her to move to more commodious quarters. Best wishes from all her friends. She will celebrate the 40th anniversary at her home next Sunday evening. L. GARDNER.

New London, Conn.

"In Pierpont Hall, at the close of her engagement, Mrs. Ida P. A. Whitlock entertained a good sized audience, who assembled to hear her on the subject of "Spiritualism vs. Christianity, or why the warfare between the two?" A selection on the origin, entitled "The Unfinished Prayer," was finely rendered and was worthy of the applause she received. As this was Mrs. Whitlock's last evening, the many friends that she has made during her sojourn in this city, including a good sprinkling of the church-going people, came to hear her on the subject chosen, as well as on the subject of psychometry, for which it is safe to say she is excelled by none."—New London Telegraph.

Mrs. Whitlock is an excellent lady and deserves all the encomiums that can be accorded to a single individual. Her pleasing manners and address take the hearts of all with whom she comes in contact and marks her way with fair, tactful and wherever she goes. At present she is in Albany, N. Y., and is engaged for Pittsburgh, Pa., during the month of April.

Topeka, Kas.

Will C. Hodge delivered a very interesting lecture last night at Music Hall on "The effect of false education upon the spirit and the duty of parents to children from the spirit standpoint." The first duty of the parent, he said, was to generate healthy, well balanced children and then build them up a healthy body to become a fit dwelling place for the spirit which inhabits it. The child should be taught that every natural and moral law should be obeyed, and if not a violation of such laws would most certainly be punished. The punishment of violations of natural laws, or the laws of health, would be as certainly follow as night follows day, and that before the spirit leaves the body; the effects of the violations of moral and spiritual laws are as certain as those of health, and if not overcome before the spirit leaves the body the consequences follow them into the spirit life and must be there worked out. It is assured that it takes a much longer time to work out their own salvation in the spirit life than while in the body and that all sin must be overcome by each individual, and that the consequences of sin must not be thrown onto the shoulders of any one.

After the lecture there were given several experiences of those who witnessed spirit manifestations. F. P. BAKER.

New York.

We learn from one of our correspondents that the seances of Mrs. M. E. Williams, of New York, for full form materializations, are well attended, and are giving great satisfaction to those who are so fortunate as to find admittance there. Mrs. Williams' seances are no longer open to the general public, but only to those who are known to her to be earnest and honest investigators, or those who come introduced by those who are known to her.

Our correspondent writes that at her seances on Saturday afternoon, March 16th, there were some thirty persons present, about one-half of whom came with introductions from friends, being desirous of seeing and judging for themselves this wonderful phenomena of spirit power.

During the seance several forms came from the cabinet and talked and walked with their friends who were present in the circle. Spirit Lillie and Francis Leach both came from the cabinet at the same time and conversed with their brother, Spirit Frank and Esther Hazzard also came from the cabinet together, and called a lady from the circle to them and conversed with her. Spirit Eddy a young lad, came to his uncle, Mr. Lach, and calling up the cabinet, he asked the two, walked all around the room, and then measured his height by standing at our correspondent's side, showing himself to be but four feet six inches. Little Bright Eyes came from the cabinet and dematerialized while standing outside, and then dematerialized again, at the same place, in full view of the circle. She then asked a lady present to come and catch her, but before the lady had reached her she vanished away like a mist being dispersed by the sun's rays. Spirit Holland, who is the chief control at Mrs. Williams' seances, always invites those present to ask him questions relating to spiritual matters, to which he replies with great ability. He expresses the desire that frequenters of the circle should question their friends when they come to the seances, and learn something more of the philosophy, and not rest content with the phenomena alone.

The meetings of the Progressive Spiritualists at Arcadium Hall took place as usual. The subject for the afternoon's discourse was "Condition for spirit communication." S. R. Allen and Dr. Lawrence gave good tests of thought. Miss Fannie Nagel sang an Eastern hymn, with accompaniment. In the evening Dr. D. M. McFall, of Memphis, Tenn., lectured on the subject of "Man."

Pittsburgh, Pa.

The celebration of the anniversary of Modern Spiritualism is to be quite an event here.

Elaborate programs have been made in which old and young will participate. The ladies will hold a fair and give suppers Thursday and Friday evenings, March 28th and 29th. Saturday night a joint seance held by Mrs. and Mr. Green, assisted by others.

Among the visitors already here are Mrs. June of Camden, N. J., and Mrs. E. Smith of Indianapolis, Ind., who will help us celebrate.

Mr. C. L. Stevens has returned from his trip to California just in time to add his voice to the harmony of the occasion. But he has left in San Francisco his companion, who, as a medium, is holding forth for useful work on the platform. We wish him here, but we hope to learn that she will bestow a few of her spiritual pearls upon the people of the Golden Gate. WHITT.

Springfield, Mass.

I send you an open letter for your estimable paper; it is much appreciated in Springfield, filling a long-felt need. We are having an evangelist here working up a revival but our people are already aroused. I hold each Wednesday a meeting for "The Spirit of Healing," which will take the place of my developing circles. Several good mediums have come out under my hands in this place, and many are investigating from the church fold.

The Ladies' Aid Society, in connection with the newly organized society, meets every Thursday afternoon and evening; busy needles vie with busy tongues until tea time.

We are building a chapel for the dissemination of liberal thought. You know the architect builds in his mind first. Well, we are all architects, and predicate great hope upon the widows' miles that have started the fund. I believe in practical Spiritualism that builds in the now for the future generations, and find sympathy in the hearts of this people to put into practice the tenets of our golden philosophy.

My lectures are repeated each Sunday; some of them especially for THE BETTER WAY, and I am glad to contribute the work of my guides to your hands.

I was glad to see a favorable report of the 18th Annual meeting, nearly all old friends of mine, with whom I have labored in the past. May our cause prosper as it deserves, and the forty years of growth of soul amidst our workers in the vineyard of the world.

Our Ladies' Fair will occur first week in April. EMMA J. NICKERSON.

Melbourne, Australia.

Mr. and Mrs. Fred Evans arrived in this city on the 10th of January and were met by the officers of the Victorian Association of Spiritualists. In the evening of the same day they were introduced to the members and their families at the Thistle Company's hall. There were about eighty persons present.

Mr. Terry, the president, in befitting words, welcomed the foreign guests and Mr. Evans replied, expressing his satisfaction at the cordial reception. The meeting took principally the form of converse-ation, interspersed with music, and closed at 10 p. m. with an excellent repast.

A few days later Mr. Evans gave his first seance in the presence of five persons. A powerful light was on the table. Mr. Evans produced two new slates, and requested one of the audience to hold them a little while. Then, after placing a grain of pencil between them he passed a strong elastic band around them and requested one of the sitters to place them edgewise on the table and the rest to form a chain. Mr. Evans then took a slate behind the gentleman holding the slates, resting one hand on his shoulder, although two feet away from the slate. In about two minutes writing was heard, and upon opening the slates there were messages for every one present on the same.

At another seance a few evenings later, where twenty six persons were present, five slates were produced and addressed in different parts of the room, part being on the floor and part being held aloft by the sitters, and while Mr. Evans stood six feet away from every slate writing was heard, and when the slates were opened they contained messages in different colors, one slate alone having fourteen messages written on it. Mr. Evans will remain at Melbourne for sometime yet. X.

New York.

At the First Society this morning Mrs. Nellie J. T. Brigham addressed a large and attentive meeting, although the weather was tempting enough to allure the most devoted church-goer into the street.

Among the subjects presented for thought were the following: "The needs of the hour," "Please define superstition," "Is the mediumistic trance a condition which is supposed to be produced by a disembodied intelligence analogous to the induced hypnotic condition?" "Assuming that we always have our spiritual guardian with us, do they for the purpose of resultant experience permit such other spiritual influences to occasionally control us as to cause us distress or inharmonious?" "When a person is presented with, say an apple, he is thankful to the giver and stops, is there not a more distinct and personal sense of gratitude for the maker?" One of the most and unique and suggestive subjects was a crystal and a live butterfly just escaped from its prison.

These subjects Mrs. Brigham intermingled, saying in part, your spirit bands are with you, but we have our limitations just as mortals have. And although we do not permit evil influences or circumstances to come to you, we submit to the inevitable and watch and wait to see what good we can do. And you can return the good done to you by extending help to others. The mediumistic trance is the same as the hypnotic or mesmerism influence. Because a spirit has left the body it has not lost its influence. There was a large attendance at the meeting for manifestations in the afternoon, and the varied exercises were very pleasing and instructive, and commanded the closest attention. The meeting opened with a piano solo by Prof. G. Hausman, song and encore by Miss Lillie Runals, piano solo and encore by Miss Grace McCarthy. Mrs. Annie C. Henderson gave numerous tests and readings that gave joy to the recipients and was satisfactory to her hearers. A promising and newly developed medium, Miss Dora Hahn, gave several very pleasing tests. Rev. C. P. McCarr by told an interesting experience and made an earnest appeal in the interest of "The Society of Ladies of Mercy" in aid of their Unemployment Bazaar for the aged and indigent, of which Mrs. Tugley is president.

Mrs. M. E. Williams made some remarks upon the subjects of "Praying," saying that prayer is a pure thought and holy aspiration. Mr. Henry J. Newton gave his interpretation of the effect of prayer that was satisfactory to the audience. The meeting closed with a whistling solo by Miss Mamie Horton, followed by a song by Miss Annie C. Henderson, to a large audience in the evening. Next Sunday, the 11th inst., the Society will celebrate the forty-first anniversary of the advent of Modern Spiritualism at Adelphi Hall, commencing at 2 p. m. The order of exercises will be piano solo by Professor Cereulo, introductory remarks by Henry J. Newton, song by Miss Lillie Runals, and a grand march dedicated to the Spiritualists of America by Professor Cereulo, addressed by W. C. Bowen, whistling solo by Miss Mamie Horton, and a grand march by Mrs. Underhill, duet by Professor Cereulo and Miss Runals, address by Mr. Nellie J. T. Brigham.

Fraternally yours, PATTERSON, March 24, '89.

Greytown, New Zealand.

The Wellington Association of Spiritualists have not been doing much during the past few months. During last month, however, a meeting was called. Mr. W. McLean being chairman. It was resolved to hold Sunday evening services and to open the rooms during the day for the use of private circles. Since then trances addressed have been delivered every Sunday evening.

The record of the work done by Spiritualists in New Zealand is not paralleled before the public eye, because home circles do not care for the phenomena to be published. Nevertheless, the movement is steadily progressing, and in all parts of New Zealand there are circles sitting week after week. It may be judged that the results are satisfactory, or the investigations would cease. In letters received from various quarters we hear of the work being done for the transmission of messages and the display of phenomena who do not like their names to appear in print. It is a persistent and steady investigation going on. The numbers who are investigating quietly are exercising an influence upon the public eye, and society is being honeycombed with Spiritualism. In the shepherd's hut, in the settler's home, in the mansion of the well-to-do merchant, in the home of the laborer, and in the home of the poor, the word Spiritualism was the synonym for all that was degrading, it is now a word full of the best associations. To investigate is to believe, as thousands have proved. The work in New Zealand has progressed slowly but surely, and in years to come the truth of spirit return will not only be a matter of belief in the churches, but a matter of knowledge. The number of church people who are quietly testing the phenomena is one of the most cheering signs of our progress.

Wheeling, West Va.

Thinking a few lines from this place would interest the friends, I will try to make a plain statement of how our philosophy stands here. I arrived here nearly three weeks ago and soon found Mr. Irwin through whose instrumentality I came. He engaged the G. A. R. Hall, the best hall in the town, and we held our first meeting the second Sunday in March, afternoon and evening. There was a good attendance at both services, made up to a certain extent of the curious, but there were some who were spiritually hungry. The two morning papers sent their reporters there. The Republican paper came out with a tirade of abuse on things in general. The Democratic was decidedly in a different spirit.

Last Sunday we had good attendance at the evening services. It has been a long time since there has been anything done here publicly. The Spiritualists here are decidedly ignorant on the subject. It is Mr. Irwin's strong desire to organize a society that shall command the respect of the town, and he is endeavoring to do so. He told him all I can, but fear that we shall not meet with the success we would like, nevertheless the ball has been set in motion, and who can tell what the result may be. There are Spiritualists here who bear about the same relation to Spiritualism that the Salvation Army does.

Some three or four weeks ago they assembled in Union Hall for the purpose of organizing a society, and about the first thing they did was to get into a good Christian misunderstanding, but peace, in a measure, has been restored, and the matter is now completed. They may finish and they may not; it is to be hoped for the benefit of the cause they will not.

In company with Mr. Irwin I attended their meeting last Sunday in a small, dirty, disagreeable hall. These people believe in a personal God, a throne, and that they will sing and dance around it, and one of the leaders said that the Lord is in this city every day. Many more things could I say, Mr. Editor, but enough. You can see, in a small way, what Spiritualism has had to contend with, and from this class entirely.

There are a number of the best people in the city who are Spiritualists, and they hope in time to see the cause well sustained, and I think it will be. Let us hope that the cause will extend to the next winter in this city, by the gatherings made bright through unfoldment in a spiritual and intellectual comprehension of the eternal truths of Spiritualism.

Yours for the truth, G. H. BROOKS.

Briefs.

Clegg Wright is in Brooklyn. Judge Swift is delivering very vigorous lectures on Spiritualism in San Francisco. Portland, Oregon, has recently organized another Spiritual Society with E. T. Staley as president.

Mrs. Colby-Luther is lecturing for the First Society of Philadelphia. Carrie Twing succeeds her in April.

Prof. Milo de Myer, a Belgian, recently gave a private seance of hypnotism at St. James Hall, London.

The anniversary of Modern Spiritualism will be generally observed to-morrow throughout the United States. Occult manifestations are reported to be taking place in one of the vacant cottages on Lookout Mountain camp grounds.

The Berliner Borsen Courier says that "London, the capital of the world, is a Spiritualist's city."

The hide of the serpent which tempted Eve is being exhibited at a Chicago dime museum. Why don't they exhibit a fin from the whale that John Bull swallowed?

Spiritualistic Bletter reports the death of C. G. Voigt in his 82d year at Chemnitz. He was one of the oldest Spiritualists in Germany, having labored in its defence since 1848.

Dr. Donald Kennedy passed to spirit life from Washington, D. C., on the afternoon of Friday, March 15th, at the age of seventy six years. He has been a Spiritualist over thirty years.

In reference to the shooting of Capt. Dawson by Dr. Melow the Charleston Dutsche Zeitung asks if it is customary for people who have loaded pistols on hand to be used in case their pills did not kill.

Movements of Mediums.

[All announcements and notices under this head must be received at this office by Monday to insure insertion the same week for 1889.]

Mary L. French is open for engagements from 1889.

Dr. F. L. H. Willis is now residing at Glenora, Yates Co., N. Y.

J. H. Randall will answer calls to lectures on Spiritualism. Address, 229 Honore street, Chicago, Ill.

Mrs. M. E. Aldrich, inspirational speaker, may be addressed 35 West Exchange street, St. Paul, Minn.

Mrs. T. J. Lewis, speaker and test medium, 205 Harrison Ave., Boston, will answer calls in the Eastern States.

Dr. Rothermel may be addressed at his residence, 383 Clinton street, Brooklyn, N. Y., for consultation or engagements.

Mrs. Fannie Ogden, 618 Main street, Peoria, Ill. Trance, Test and Psychometric reader. Can be engaged for the season of 88 and 89.

Geo. H. Brooks can be engaged for the months of April and May of '89. Address all communications care of THE BETTER WAY.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 98 Park street, Chelsea, Mass.

Dr. Delavan De Voe, the renowned automatic slates writer and magnetic healer, is now located at 208 W. Fourteenth street, St. Louis, Mo.

Dr. Dean Clarke may now be addressed at Denver, Col., and where he will be pleased to receive calls in the west for spring and summer.

Mr. J. W. Fletcher, lecturer and public test medium, Address, No. 8 Beacon street, Boston. Mr. Fletcher accepts engagements in New England only.

Henry H. Warner, inspirational and trance test medium may be engaged for lectures by societies within a radius of Cincinnati. Address in care BETTER WAY.

Mrs. Carrie C. Van Duzee, trance lecturer and medium, is now ready to receive calls to lecture from any point for public, parlor, or missionary work. Address her at Geneva, Ohio.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable fee. Address Dr. Thos. McAbey, 727 Twelfth St., Louisville, Ky.

Miss E. A. Viel, health and business medium, 215 West Fifty-third street, New York City, will give advice in the above and read charts according to the new science of solar biology.

Miss Jennie B. Hagan, who is now lecturing for the Society of Union Spiritualists, will be glad to make week evening engagements in the vicinity of Cincinnati while in this State.

Mrs. Ida Wilson Porter (daughter of E. V. Wilson) holds public circles Thursday evenings and Sunday afternoons. Admission 50 cents. Meetings daily from 9 a. m. to 5 p. m. Parlor, S. W. cor. Race and Court streets, Cincinnati, O.

Miss Emma J. Nickerson lectures at Springfield, Mass., until end of May. Address, 167 Spring street. She lectures at New London 21st of March; at Haverhill 1st of April, and at Lynn 21st of March.

Miss Emma Nickerson has an engagement to address the Spiritualists of Haverhill, Mass., at Hutton Hall, at the anniversary exercises, April 1st, also at New London, Conn., March 31st, Lynn, Mass., April 1st.

Frank T. Ripley, the platform lecturer and test medium, can be engaged for grove and camp meetings for June, July and August, anywhere by addressing him at Alliance, O., until April 25th; thereafter care of Banner of Light.

Mrs. Ida P. A. Whitlock, psychometrist will lecture and give readings at Albany, N. Y., during March, and at Pittsburgh, Pa., during April. She would like to make week day engagements in the vicinity of the last two named places.

Frank T. Ripley is engaged at Albany, N. Y., for February, and will be at Alliance, O., during March and April. Societies desiring his services as platform test medium week evening, is now open for lecture engagements. Improvises upon subjects presented by the audience, and reads psychometrically under favorable conditions. Address 123 West Concord street, Boston.

Mrs. Harrison D. Barrett of Mendville, Pa., is specially recommended to us as an inspirational speaker of unusual promise. He is ready to fill engagements upon the Spiritualist platform, and would be pleased to correspond with societies with a view to engagements.

Mrs. Emma J. Nickerson, a graduate of the Detroit School of Education and Inspiration, is now open for lecture engagements. Improvises upon subjects presented by the audience, and reads psychometrically under favorable conditions. Address 123 West Concord street, Boston.

Mr. Harrison D. Barrett of Mendville, Pa., is specially recommended to us as an inspirational speaker of unusual promise. He is ready to fill engagements upon the Spiritualist platform, and would be pleased to correspond with societies with a view to engagements.

Mrs. W. A. Mansfield, the well-known slates writing medium, who spent the summer at Casco, Me., has returned to her home, and pursues his studies in the Monroe College of Oratory. He is now located at 568 Columbus Avenue, and will devote a portion of his afternoons, to the exercise of his gifts as a medium.

Mrs. E. A. Wells, lecturer and public test medium, will make engagements for camp meetings in July and August to lecture or give tests, or both, and is open for engagements for the month of April. Societies desiring to make engagements address 860 Sixth Ave., New York.

Helen Stuart-Richings lectures and gives psychometric readings and tests before the Society of Union Spiritualists of Cincinnati, O., during the month of March, and will engage to give week night lectures or entertainments at contiguous points in Kentucky, Ohio or Indiana, in regard to which correspondence is solicited. Address Palace Hotel, Cincinnati, O.

G. W. Kates and wife have been lecturing and giving tests in Pittsburgh, Pa., during March. They go to Philadelphia for April, Boston, Mass., May 1st and Lowell May 12th. Onset Camp during July, and to the Indiana State Convention in September. They will then go west and desire correspondence en route. Address 100 West 12th street, East St. Louis, Mo.

Mr. Eugene Stevenson, formerly of Minneapolis, the sealed letter answering medium and lecturer, who has given the Chicago skeptic, Charley Duckworth, and others such convincing tests, will, for the remainder of the winter, make his home with Judge Pierce, of Ellsworth, Pierce Co., Wisconsin. Box 135, and will be glad to hear from his old patrons through the medium of any call to lecture in or out of the State.

CINCINNATI MEDIUMS.

Mrs. J. H. Stowell, Trance. Bates Avenue, no. 10 Colman.

Mrs. S. Seery, 34 Gest street, Trumpet and Slates Writing.

J. D. Lyons, 188 Richmond street. Trance. Readings from Letters, Photos, Hair, etc.

Mrs. M. Engert, Trumpet. 67 Marshall Ave.

Mrs. A. Kibby, clairvoyant and test medium, 538 W. Eighth street.

Mrs. Anna Cissna, independent slates writer, 451 W. Eighth street.

Mrs. Stewart, Trumpet and Independent Slates Writing. 10 Addison street.

Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slates Writer.

Lavinia Knowles, Douglass, Trance, Test, and Healing Medium, 80 West Seventh street.

S. S. Baldwin, Magnetic Healer and Developing Medium. 34 East Sixth street.

B. F. POOLE, Clinton, Iowa.

Dear Sir:—Enclosed find \$1.00 for another pair of your Melted Pebble spectacles. They are splendid and have helped my eyes wonderfully, besides making my eyes strong.

ROBERT W. WICK, 113 Olive St., New Haven, Conn.

MRS.

Dr. Augusta Smith,

BY HER FAMOUS

New Process

Cure Treatment,

IS GIVING HEALTH

—TO THE—

MOST CONFIRMED INVALIDS

In All Parts of the Country.

Her treatment, which has given her so much celebrity, removes all POISONS and POISONOUS GERMS from the system and speedsily restores the patient to health.

MEN, WOMEN and CHILDREN treated with equal success. She makes a specialty of treating diseases peculiar to women.

The treatment of tape-worms a specialty. She is endorsed by all the Editors of the West, Tablet, Sun, Times, and many other leading papers.

She can cure you at your home. She treats by letter. Charges low. Write for particulars and question list. Inclose stamp. Address, Mrs. DR. AUGUSTA SMITH,

3020 EASTON AVE., ST. LOUIS, MO.

MENTION THIS PAPER.

MELTED PEBBLE SPECTACLES

RESTORE lost vision. My Clairvoyant Method of fitting the eyes never fails. Sent by mail for \$1.00. State age and how long you have worn glasses, or send a 2-cent stamp for directions. Address B. F. POOLE, CLAIRVOYANT OPTICIAN, Clinton, Iowa.

PRICE BY MAIL DIRECT TO FAMILIES

By avoiding agents you save enormous expenses and profit on every first class Piano they sell.

Send for trial in your own home before you buy. GUARANTEED SIX MONTHS. ORGAN, \$35 to \$500.

March 1st Smith Piano Co., 235 E. 21st St., N.Y.

The Best WASHER

We will guarantee the "LOVELL" WASHER to do better work and do it easier and in less time than any other machine in the world. Warranted five years, and if it don't wash the clothes clean without rubbing, we will refund the money. Write for particulars. In every county. We can show proof that agents are making from \$75 to \$150 per month. Farmers make \$250 to \$500 during the winter. Ladies have great success in doing their washing. Retail price, \$10.00. We are now offering an agency \$2. Also the Celebrated KEystone WINGERS at manufacturers' lowest prices. We invite the strictest investigation. Send your address on a postal card for further particulars.

LOVELL WASHER CO., Erie, Pa.

Mosler Safe & Lock Co.

Sole Manufacturers and Proprietors of the

MOSLER IMPROVED & PATENTED

FIRE AND BURGLAR PROOF SAFES, Vaults, Locks, etc.

OFFICE & SALESROOMS:

Nos 86, 88, 90, 92, 94, 96 Elm St.

Shipping Department:

136, 138, 140, 142, & 144

W. 2nd Street.

CINCINNATI, OHIO.

NEW YORK OFFICE: CORNER BROADWAY AND TENTH STREET.

BOSTON ADVERTISEMENTS. NEW YORK ADVERTISEMENTS

MRS. IDA P. A. WHITLOCK, MADAM WEBB,

PSYCHOMETRIST, Wonderful Astrological Medium,

GIVES READINGS, CAN BE CONSULTED BY MAIL

SPIRIT MESSAGES.

Given Through the Mediumship of Dr. G. A. PEIRCE, Lewiston, Maine.

JOHN FERRO.

I am puzzled to know what I am and what all of this, as I am now, means. It is not in any way or manner according to the teachings of the Catholic church. Every person here, I see in this place appears to be joyful and happy as much as they know how. There are not any crosses here; no confessionals, no priests dressed in priestly robes. Nothing here, anyway, that would make one think of religion or the church. Every one seems to be doing as they like, but do not meddle with others. All have the utmost liberty—this world is not much like earth—it is big enough to permit every one to have enough for self and to enjoy it. Not any priests here to threaten the ignorant and poor with purgatory and other evils, if they do not pay tithes for the support of the church and the Pope. I find myself here free from all such restraints, and see every other person is. No penance here if do different from the teachings of the church.

A person is guided by his own convictions of duty, and soon learns that the church is not a guide for this life—does well enough, perhaps, for earth to scare people who are ignorant, rough, cruel, intemperate, and practitioners of other evils, to behave decently—rather think it, the Catholic church, and all churches are necessary for discipline, culture and protection of society, but let me tell you, mortals, all the churches and priests do not perform their duties in this respect. Selfishness, love of power, and passion exist exactly as much in the churches as any where else. People are not a particle better for belonging to a church—no more I say—than they behave better and do better; obey nature's laws more truly and live up to the requirements of life's greatest demands, which are to gain knowledge of self, so as to know and practice the use of it.

I lived in New York for many years. My native home was in Rome, Italy. I left my earth body in New York; was when a mortal an earnest Catholic; lived it, and suppose should have found its teachings for immortality; but have not in any respect. The Catholic hierarchy is a temporal seeking power under the guise of great piety and virtue. Its claim is that it is empowered and protected and instructed by an Almighty God, but by what authority, except by its own purposes and self-will? I am wholly unable to say. I am aware of the claim but the proof of the genuineness of that claim, is not apparent. From evidences I obtain in this spirit state, the whole claim of the Catholics and all other religions are utterly and entirely mythical and without foundation in fact. It appears here, that one spirit is exactly as good as another, is respected as much, and is only honored, loved and consulted for the wisdom, virtue, and superior knowledge it may have. Professions, or positions in earth state does not add a particle to distinguishment. A person's lack of virtue and good qualities simply go to prevent the enjoyment would have, if upon a more advanced plane of progress. All are subject to the laws of nature—the wrong doer can not pray out or be pardoned out from the consequences to self of wrong done. From this there is no escape; the great natural law uses all alike; so you see dear reader, the fallacies of the evangelical religions, so named.

Pardon reader for my digression in this message, for I must out with these facts, for the benefit of humanity, who are suffering and who are being enslaved in mind and much in body by being compelled to help support one of the greatest wrongs on earth. Advanced spirits of great wisdom tell me, these evils to mankind are to be concluded, and a more just and spiritual phase of action will be substituted, whereby no person shall hold control mentally or physically over another person, much as it is in the spirit spheres. This day has dawned in the early hours of the morning bright. A glorious future is for man, but much discipline in form of earth conditions is yet to transpire. Have been a freed spirit eighty-five years and am entitled to my earth name of John Ferro.

REBECCA ANN WOODMAN.

I am now and have been for many years well acquainted with Spiritualism and Spiritualists both in the spiritual and mortal spheres. I was a Spiritualist before I was born here fourteen years and six months ago, as I reckon time. I was quite an aged lady at that time. My name, if I remember it correctly is Rebecca Ann Woodman, of Norridgewock, Maine. My husband was born to immortal life several years before I was. He was a great sceptic and doubter. I was about seventy-eight years of age when I left my earth form. I am not so old now. Age left me with my earth body. I am young in my feelings and abilities with memories of my earth journey in all its phases and conditions. But as it happened with me I never intentionally or maliciously did any person a wrong. Hence am conscientiously happy—do not have to seek any have injured and plead for their forgiveness to be happy. I do enjoy this life very much. I think there are many yet living in earth who will recognize me as Aunt Ann Woodman, O, how I would like to give that Free Will Baptist minister a piece of mind who so unjustly and insultingly imposed upon me for being a Spiritualist, and with me, all Spiritual-

ists and Universalists, when he preached what he named my funeral sermon. I was there and heard all he said and remember it, and could report it, if necessary. He is still in earth life, as bigoted and impudent as ever. I shall see him by and by here, and then what will he have to say for himself, except to acknowledge his mistakes. Poor soul is he. I pity him. I would not harm him in any way or manner. He is unhappy enough now. Thinks praying to a personal God will give him blessings. How mistaken he is. The only virtue there is in prayer of his sort is to strengthen his self-conceit, hence he thinks God helps, when all the aid he gets from his prayers is strength of his own mind, and assistance from his spirit mother who is with him all the time. I hope to be able to cause this minister to see the spiritual light, either in the mortal or spirit spheres. Thank you for giving me this chance to communicate. Send paper containing this to J. Woodman, Norridgewock, Maine.

ISAIAH MARTIN.

I am he that was Isaiah Martin, of Poughkeepsie, New York. My religion was of the straightest sect of Episcopalians. I was deacon of the church there. I have a wife living there or she that was my wife. She has a husband who is a Universalist and gets along pleasantly. It never did make much odds to her what kind of religion a man believed in or any at all, but with me I was greatly influenced by my church creed. Now I am seeing with a different light; then I was looking through a glass darkly; I am happy in the knowledge of the new light. Fourteen years ago I came to this new existence. I left four children—three boys and one girl. One of my boys is captain of a ship that sails from New York to China and the East Indies. I am often with him; often influence his mind about danger. One of my sons is a merchant in Poughkeepsie and one a farmer. My daughter is married to a minister of the Episcopal order. I was a tall, slim man, dark eyes and brown hair, a little stooping, and used to walk so my people and others said like an old sailor. I write all this hoping, some of my folks will know Deacon Martin. Elder Strong is here and wants to communicate, but I cannot stop to let him. How strangely people wake up to the truth when they get to this immortal home of the soul. Churches look like tombs to me now. They are dark and gloomy places to the enlightened spirit. The world needs more and wiser light than the churches give.

HORATIO MARQUETTO.

I am Horatio Marquette, a South American. I was a guide for the famous Humboldt during most of his extensive travels among the Andes and mountains, plains, forests, lakes and rivers of the South American continent. Should have continued with him all through his travels in that country, but for an accident that cost me my life. I went in pursuit of a condor, climbing the craggy and precipitous heights and treacherous morasses along between that in trying to leap over deep precipice, lost my footing and fell to my death many hundred feet. I was instantly killed. First I knew I was walking beside this wonderful man—so kind and sympathetic he took my loss very sorrowfully.

HENRY WARD BEECHER.

(To H. D. Phillips.)

Friend of truth and progress, I greet you this morning. It has been thought to have been very strange that in my latter years, I was so very liberal in my theology, and rather cruel and merciless in my treatment of old fashioned orthodoxy. My teachings were truly pulverizing to old creeds and theological dogmas. I now thank God for it. It is true, I was raised a strict Presbyterian and was taught by sire and school to repose implicit confidence in the barbarous doctrines of Calvin. Well, I started out in the ministry to teach Calvinistic damnation and to thunder against infidelity and every species of heterodoxy. I made feeble headway. I soon discovered that I was a very poor preacher, or that my doctrines were wrong. I entered upon an examination of both and modestly confess that I fell in love with myself by the speedy discovery that the dogmas and creeds were at fault. Either myself or the dogmas had to go down, and being a little partial to myself, I dropped the dogmas and kept my head above water. But this was the result of deep study and much reflection. My intuition and higher intellectuality wooed me away from the old to the new. I saw very clearly that endless punishment for creatures of comparatively a moment's duration of life, and a wise and benign father were incompatible. If the one was true the other was false. They cannot be harmonized to good conscience and to good sense. I therefore dismissed the Hades of the Greeks and the Sheol of the Hebrews as dishonoring to God, and therefore unworthy of respectful consideration. When I began to teach the doctrine of love I began to grow, and to realize that I was not living in vain. It is blasphemous to impute to God the authorship of our being and at the same time the cause of our doom. I recognized that the augustness of his being and the qualities of his love precluded the possibility of future endless torture for the waywardness of his weak children, and I thank God I was chivalrous enough to boldly proclaim my utter abhorrence of and unbelief in the monstrous conception of endless punishment. I am glad to have met you to-day and am thankful for the privilege I have enjoyed.

ACKNOWLEDGEMENT.

To the Editor of The Better Way. It is with pleasure and gratitude that I hereby acknowledge the truthfulness of the message given through the mediumship of Mr. J. William Fletcher, Feb. 8, and published March 2, 1888, from H. Snyder, of Cincinnati. He desired an opportunity to communicate to those he loves, the opportunity was given to him, through Mrs. A. C. Cline, in your city, and it was gratifying to all concerned. L. H. SCHNEIDER.

SPIRITUALIST LECTURERS.

Mrs. N. Andross, Delton, Wis.
Mrs. R. Augusta Anthony, Albion, Mich.
Mrs. M. C. Albee, Barton Landing, Vt.
C. Fannie Allen, Stoneham, Mass.
James Madison Allen, Peoria, Ill.
Mrs. J. T. Allen, Colorado, Mass.
Mrs. E. H. Britten, Cretcham Hill, Manchester, Eng.
Mrs. J. R. Scott Briggs, 18 Aiken street, Utica, N. Y.
Bishop A. Beale, 88 State street, Albany, N. Y.
Addie L. Benson, Carney, Mich.
Geo. H. Brooks, c. c. Butler Way, Cincinnati.
Dr. Jas. K. Bailey, P. O. Box 123, Scranton, Pa.
G. H. Brooks, 802 Hoyt street, East Saginaw, Mich.
J. R. Buel and Mrs. Dr. Buel, Indianapolis, Ind.
Mrs. P. Brown, St. Johnsbury Center, Vt.
Mrs. S. A. Byrnes, Mill & Adams st., Dorchester, Mass.
J. Frank Baxter, 181 Walnut street, Chelsea, Mass.
Mrs. L. E. Bailey, Battle Creek, Mich.
Milton Baker, 50 Bank st., Trenton, N. J.
Mrs. Abby N. Burnham, 60 Appleton st., Boston.
Mrs. Emma J. Rollene, Denver, Col.
Miss Lizzie E. Bailey, Louisville, Ky.
Miss L. Harcourt, 175 Tremont st., Boston, Mass.
Prof. J. R. Buchanan, 8 James st., Boston, Mass.
Mrs. Ellen M. Bolles, Edge Park, Providence, R. I.
Mrs. H. Morse-Baker, Granville, N. Y.
Mrs. E. B. Bishop, York, Pa.
Mrs. Nellie S. Baude, Cape, Mich.
Warren Chase, Cobden, Ill.
Dean Clarke, care Banner of Light, Boston, Mass.
Mrs. Hettie Clark, Onset Bay, Mass.
George W. Carpenter, 280 Pearl Ave., South Bend, Ind.
Mrs. Maria F. Cross, W. Hampstead, N. H.
Mrs. Belle A. Chamberlain, Eureka, Cal.
Dr. James Cooper, Bellefontaine, O.
A. Conner, Vineland, N. J.
Eben Cobb, Hyde Park, N. Y.
James R. Cooke, 1881 Washington st., Boston, Mass.
Mrs. L. S. Craig, Keene, N. H.
Mrs. A. E. Cunningham, 439 Tremont st., Boston.
J. W. Cadwell, 401 Center st., Meriden, Conn.
Mrs. E. B. Craddock, Concord, N. H.
Mrs. Abbie W. Crossett, Waterbury, Vt.
Mrs. L. A. Coffin, Park st., Onset Mass.
A. E. Doty, Ilion, Herkimer Co., N. Y.
Mrs. C. O. DeLoe, Hartford, Conn.
Mrs. S. Dick, care Banner of Light, Boston, Mass.
Miss Carrie E. Downer, Baldwinville, N. Y.
Mrs. W. H. Emerson, 240 Lowell st., Manchester, N. H.
O. A. H. Field, 52 Washington st., Newburyport, Mass.
J. Francis, Sackett's Harbor, N. Y.
Mrs. Clara A. Field, 50 Clarendon st., Boston, Mass.
George A. Fuller, Dover, Mass.
Mrs. M. H. Fuller, Saratoga, Santa Clara Co., Cal.
P. A. Field, Barnardston, Mass.
Mrs. Addie E. Frye, Fort Scott, Kan.
Dr. H. P. Fairfield, Box 347, Rockland, Me.
Mrs. Sue B. Fales, 13 Front st., Cambridgeport, Mass.
N. S. Gendreau, Lowell, Mass.
Sarah Graves, Grand Rapids, Mich.
Miss Leslie N. Goodell, 63 High st., Norwich, Ct.
Cornelia Gardner, 118 Jones st., Rochester, N. Y.
Dr. E. G. Granville, Kansas City, Mo.
Mrs. M. M. Glading, Box 62, Doylestown, Pa.
Lyman G. Howe, Fredonia, N. Y.
Mattie Hall, 75 W. Lake street, Chicago, Ill.
Noses Hall, 675 W. Lake street, Chicago, Ill.
Mrs. S. A. Horton, Galveston, Tex.
Mrs. Mary A. Combs, 146 1/2 Quincy street, Cleveland, Ohio.
Dr. E. H. Holden, North Clarendon, Vt.
Mrs. F. O. Hyzer, 43 E. Baltimore st., Baltimore, Md.
Mrs. L. Hutchinson, Owensville, Ind.
Mrs. M. C. Heath, Bethel, Vt.
Zella S. Hastings, East Whately, Mass.
Jennie B. Hagan, South Framingham, Mass.
C. H. Hading, 3 Glenwood st., Boston Highlands, Mass.
F. A. Heath, 27 Lawrence st., Charlestown, Mass.
Mrs. M. J. Hendee, San Francisco, Cal.
Mrs. Hattie W. Hildreth, Worcester, Mass.
W. A. Hale, 46 Russell st., Charlestown, Mass.
Mrs. M. Carlisle Ireland, 3 Moreland Terrace, Boston.
Sussie M. Johnson, Los Angeles, Cal.
Dr. W. R. Jocelyn, Santa Cruz, Cal.
Dr. P. T. Johnson, Box 749, Battle Creek, Mich.
Thos. Sutton, Box 730, Worcester, Mass.
Mrs. Emma Jackson, Acushnet, Mass.
O. P. Kellogg, East Trumbull Ashabula Co., O.
Mrs. M. P. Henderson, Morse, Johnson Co. Kan.
Mrs. R. G. Knapton, Lebanon, N. H.
J. W. Kenyon, 40 Woodland st., Worcester, Mass.
D. M. King, Mantua Station, O.
Mrs. M. C. Knight, E. Kton, Oswego Co., N. Y.
G. W. Kates, Greenville, O.
Mrs. Zaida Brown-Kates, Greenville, O.
Mrs. F. A. Logan, 841 Market St., San Francisco, Cal.
Charles H. Leland, Hayden Row, Mass.
Mrs. R. S. Lillie, Lock Box 10, Melrose Mass.
Mrs. M. W. Leslie, 33 Common st., Boston, Mass.
Mrs. Lamont, 4 West Ninth Street, Cincinnati, O.
Thos. Lees, 105 Cross st., Cleveland, O.
Mrs. H. S. Lake, 566 Columbus ave., Boston, Mass.
Mrs. Amelia H. Colby-Luther, Crown Point, Ind.
J. J. Morse, 541 Pacific st., Brooklyn, N. Y.
Mrs. S. M. Mace, 28 Dartmouth st., Boston, Mass.
P. C. Mills, Beaverville, Kan.
Rev. Charles P. McCarthy, 109 4th ave., New York.
Prof. M. Milleson, care Banner of Light, Boston.
S. T. Marchant, 15 Willoughby st., Brooklyn, N. Y.
Mrs. Lizzie Manchester, West Randolph, Vt.
Celia M. Nickerson, South Orleans, Mass.
Valentine Nickelson, Foster's Crossing, O.
Theo. F. Fric, Monon, White Co., Ind.
Mrs. Myra F. Faine, Fairview, Ohio.
Lydia A. Pearsall, Disco, Mich.
Miss Dorcas E. Pray, Augusta, Me.
Prof. C. W. Peters, 138 Olive st., St. Louis, Mo.
Dr. G. A. Pierce, Box 135, Lewiston, Me.
A. S. Pease, Buskirk, N. Y.
Mrs. Lunt Parker, P. O. Box 343, Lansing, Mich.
Prof. W. F. Peck, 568 Columbus Avenue, Boston.
John G. Prigell, 610 North 2nd st., St. Louis Mo.
Caleb Prentiss, 10 Hudson st., Lynn, Mass.
Mrs. Tillie Reynolds, 1631 Sixth Ave., Troy, N. Y.
Lyssander S. Richards, East Marshfield, Mass.
Miss Jennie Rhind, 33 Boylston st., Boston, Mass.
Mrs. Helen Stuart-Richings, P. O. Boston, Mass.
Frank T. Ripley, Corinna, Me.
Mrs. C. L. V. Richmond, 64 Union Park Place, Chicago.
J. William Royle, Trenton, N. J.
Miss M. T. Shelhamer, care Banner of Light, Boston.
Dr. H. B. Storer, 406 Shawmut ave., Boston, Mass.
M. L. Sherman, Box 1265, Adrian, Mich.
Mrs. Adah Sheehon, 159 Plum st., Cincinnati, O.
Mrs. R. R. Stiles, 146 Pleasant st., Worcester, Mass.
Thomas Street, Lockland, O.
Mrs. Fannie Davis Smith, Brandon, Vt.
Mrs. F. W. Stephens, Oakland, Cal.
Mrs. S. A. Smith, Athol, Mass.
Giles B. Stebbins, 107 Henry st., Detroit, Mich.
Juliet H. Severance, M. D., Milwaukee, Wis.
Mrs. Julia A. B. Selver, Tampa, Fla.
Mrs. Almira W. Smith, Portland, Me.
Mrs. L. A. F. Swain, Union Lakes, Minn.
J. W. Seaver, Boston, Mass.
Mrs. Sallie C. Seville, 1115 Olive st., St. Louis.
Austen E. Simmons, Woodstock, Vt.
E. W. Slosson, Albion, Franklin Co., N. Y.
Mrs. H. B. Slosson, Woodstock, N. Y.
Miss Hattie Smart, Chelsea, Mass.
Henry E. Sharpe, 307 1/2 East 9th st., New York.
Mrs. Fanny W. Sandburn, Scranton, Pa.
Mrs. L. M. Spencer, Milwaukee, Wis.
Abraham Smith, Sturgis, Mich.
Dr. C. D. Sherman, Greenwood, Wakefield, Mass.
Mrs. John C. Smith, Hotel Cafe, Appleton st., Boston.
W. Stewart, 11 Ionis st., Grand Rapids, Mich.
Prof. W. Seymour, 1033 South 13th st., Philadelphia.
Mrs. J. W. Still, Morris, N. Y.
H. W. Stratton, 3 Concord Square, Boston.
Geo. W. Taylor, Lawton's Station, Erie Co., N. Y.
J. H. W. Toohy, 4 Princeton st., Charlestown, Mass.
Mrs. Adelle M. Stovens, Washington, N. H.

Thomas B. Taylor, Milford, Mass.
Mrs. K. S. Toombs, N. Coleraine, Broome Co., N. Y.
William Thayer, Corfu, Genesee Co., N. Y.
C. M. A. Twitchell, 120 Prospect st., Somerville, Mass.
Andra M. Twiss, M. D., Watkins, N. Y.
A. E. Tisdale, Merrick P. O. West Springfield, Mass.
Mrs. Emma Taylor Johnson's Creek, N. Y.
Elizabeth L. Watson, P. O. Box 240, Santa Clara, Cal.
James J. Wheeler, Cedar Lake, Herkimer Co., N. Y.
Dr. E. E. Wheelock, Sprague, Mo.
A. A. Wheelock, care Banner of Light, Boston, Mass.
Mrs. Elvira Wheelock, Janesville, Wis.
Mrs. Hattie E. Wilson, 15 Village st., Boston, Mass.
Mrs. and Mrs. M. L. Wheat, Colfax, Iowa.
Marcellus R. K. Wright, Middleville, Mich., Box 11.
H. H. Warner, Care of The Better Way, Sarah A. Wiley, Rockingham, Vt.
Samuel Wheeler, 1402 Ridge ave., Philadelphia, Pa.
Mrs. N. J. Willis, 8 De Wolfe st., Old Cambridge, Mass.
Mrs. Mary E. Withee, Marlboro', Mass., Box 182.
Mrs. H. Walcott, 817 North Fremont ave., Baltimore, Md.
R. Witherell, Chesterfield, Mass.
Mrs. M. S. Townsend Wood, Box 175, Stoneham, Mass.
Dr. D. Winder, Wyoming, O.
Mrs. E. C. Woodruff, South Haven, Mich.
Mrs. Susie Goodhue Wagner, Fort Seneca, O.
Mrs. Juliette Yelaw, Leominster, Mass.
James H. Young, Oset, Mass.
*Will also attend funerals.

BEYOND
A RECORD OF REAL LIFE
IN THE
BEAUTIFUL COUNTRY OVER
THE RIVER AND BEYOND.

This record was received through the mediumship of Mrs. Adelaide Squire and contains the story of the reception, first thoughts and experiences of a
BAPTIST PREACHER,
who did not think it possible to return from the spirit world and communicate; also, the story of others, in the Beyond, who have learned the truth of spirit return before passing away.
This is a new and very interesting book of 141 pages, published by H. H. KENYON, 701 East Third St., St. Paul, Minn. Paper covers, 50 cents. For sale by THE WAY PUBLISHING CO.

"Echoes from an Angel's Lyre."

New and Beautiful Songs, with Music and Chorus, in Book Form, by the Well-known Composer, C. P. LONGLEY.

This book is nicely gotten up, printed on fine paper, sheet music size, neatly bound in boards, and is embellished by a finely executed title page, the symmetrical picture of which was depicted by Mr. Longley by his friend, the late Dr. S. B. Brittain, many years ago. The work contains twelve choice and original songs, three only of which have before appeared in print. Its contents are as follows:
Only a thin veil between us.
There are homes over there.
Mother, love purest and best.
Open those heavenly gates of light.
They'll welcome us home to-morrow.
All are waiting over there.
On the mountains of light.
To heaven we'll know our own.
Glad that we're living here to-day.
We'll meet again in the morning land.
The angel kisseth me.
We'll all be gathered home.
The book is now on sale at this office, and besides being a choice and appropriate work for the parlor of every singing person in the land, will be found a suitable gift for friends.
Price \$1.00, postage 12 cents.

THE WAY PUBLISHING CO.,
NO. 222 W. PEARL STREET, CINCINNATI, OHIO.

Independent Lecture Bureau.

Societies desiring First-class Lecturers and Test Mediums Supplied at short notice.

FRANK ALGERTON.

The Boy Medium.

DR. J. C. STREET,

Occultist.

JOHN WM. FLETCHER.

Test Medium & Lecturer.

MISS E. NICKERSON.

Trance and Music.

MRS. KATE R. STILES.

Trance and Test Medium.

MRS. M. W. LESLIE.

Test Medium.

Engaged only through the Bureau.

J. Wm. Fletcher,

6 Beacon Street, Boston.

Manager.

20 YEARS' EXPERIENCE.

MAGNETISED REMEDIES

Sent to all parts of the World. Satisfaction Guaranteed. Readings and Examinations from letter or lock of hair. State age and sex. Send one dollar and three 2-cent stamps. Permanent address

Dr. J. C. PHILLIPS,
330 Ninth Ave., Clinton, Iowa.

A New Book.

STARTLING FACTS

—IN—

Modern Spiritualism

BY DR. N. B. WOLFE.

Being a graphic account of all manifestations and materializations of spiritual phenomena that have occurred in Europe and America since the advent of Modern Spiritualism, March 31, 1848, to the present time.

Its author, an able exponent of Spiritualism, has presented a remarkable array of facts in the clear light of an unbiased mind and sound judgment, making, in his pleasing style of diction, an historic work of great value and merit. The book comprises 600 pages and many appropriate illustrations.—Exchange.

Sent free by mail to any address.
Fine English Cloth, gold back & sides - \$2.25

For Sale by
The Way Publishing Company;

No. 222 West Pearl Street, Cincinnati, Ohio



PROF. J. B. CAMPBELL, M.D., V.D.

AMERICAN HEALTH COLLEGE.

—AND—
VITAPATHIC METAPHYSICAL INSTITUTE.

FULLY chartered and in successful operation for many years. Teaches the full Vitapathic System embracing the best of old and new, making a superior system of practice for the cure of all diseases of body and mind.
Send stamp for free pamphlets, etc., to its President, Prof. J. B. Campbell, M.D., V.D., Fairmount, Cincinnati, Ohio.
N. B.—Board and treatment for all diseases at its Sanitarium

PHYSICAL PROOFS

OF ANOTHER LIFE.

Given in Letters to the Seybert Commission.
LETTER I, showing their report of the Pierre Keeler case to be dishonest on its face.

LETTERS II. and III. containing overwhelming evidence of spirit return through physical manifestations and direct spirit writings. Price 25 cents. For sale by BRENTANO BROS.,
1015 Penn. Ave., Washington, D. C.

"Practical Occultism,"

A Course of Lectures through the Trance Mediumship of

J. J. MORSE,

WITH A PREFACE BY
WILLIAM EMMETTE COLEMAN.

TABLE OF CONTENTS

Prolegomena.

1. The trance as the doorway to the Occult. Its magnetic, natural and spiritual form of induction.

2. Mediumship: Its physical, mental and spiritual conditions.

3. Mediumship (continued): Its foundation, development, dangers and advantages.

4. Magic, sorcery and witchcraft.

5. The natural, spiritual and celestial planes of second state.

6. The soul world: Its hells, heavens and evolution.

7. Life, Development and death in spirit land.

Appendix—Answers to Questions.

The above lectures were delivered to Mr. Morse's private classes in San Francisco, Cal., during October, 1887, and are now published for the first time. The two lectures upon mediumship are especially valuable to all mediums and mediumistic persons. (Cloth, 12 mo. pp. 159. Price \$1.00; postage 5 cts extra.)
For sale by The Way Publishing Co., 222 W. Pearl street, Cincinnati, O.

THOUGHT FOOD FOR THINKERS

LEAFLETS

OF

TRUTH;

—OR—

LIGHT

FROM THE

SHADOW LAND.

A Book For The Times.

Buy It! Read It!

PRICE 75 CENTS.

For Sale by
THE WAY PUBLISHING CO.,
NO. 222 W. PEARL STREET, CINCINNATI, OHIO.

Estab. Chicago, 1870. Removed Cincinnati, 1888

CATARRH

CAN

BE

CURED.

It is being cured every day by the use of "Dr. Sykes' Sure Cure." If you will write to us, and mention this paper, we will send a book, without charge, containing ample proofs that above claim is true.

DR. SYKES' SURE CURE CO.,

330 Race Street Cincinnati, O.

1853—Uninterrupted 34 Years.—1888

H. WATKIN,

Book and Job Printer

26 LONGWORTH ST.

Bet. Vine and Race, CINCINNATI.

If you need Cards, Circulars, Bill Heads, or Printing of any kind, give him a call.

ORDERS BY MAIL PROMPTLY FILLED.

Current Issue of THE BETTER WAY always on sale.

The Way Publishing Co.

No. 222 West Pearl Street, Cincinnati, Ohio

222 W. Pearl Street, Cincinnati, O.

THE HERMETIST

Is an eight-page monthly, teaching the Arcane of the occult, and a knowledge of the occult, or hidden, is the Alpha and Omega. Price, \$1.00 per annum in advance. Sample copies, 10 cents.

HERMETIC PUB. CO.,

629 Fulton St., Chicago.

DR. MARSH'S

SURE CURE

An Infallible Remedy for
Coughs, Asthma, Lung and Chest

TROUBLES.

Formula given by Dr. William J. Marsh of the Spirit World. Price \$1.00 per bottle.

EXCELSIOR LINIMENT

Positive cure for Rheumatism, Neuralgia, Sprains, etc. Formula given by Dr. J. B. Campbell of the Spirit World. Price \$1.00 a bottle.

CHEROKEE SALVE

Unequaled for Burns, Cuts, Bruises, Blisters, Ringworms, Scalds, etc.

The formula for this Salve has been given by an Indian Chief of the Spirit World; prices 25 and 50 cents per box. These Remedies have been tested over ten years with complete success, and are offered to the public by

THE WAY PUBLISHING CO.,

222 West Pearl St., Cincinnati, O.

—THE—

Weekly Discourse

Containing the Spiritual Sermons by the Golden Rule.

MRS. CORA L. V. RICHMOND.

No. 1 How is the Spiritual Force of the Spirit World?

No. 2 A Spirit of Criticism.

Written for The Better Way.

The Lessons of Spiritualism.
H. H. WARNER.
NO. V.
MEDIUMSHIP.

Mediumship is the corner-stone of the philosophy of Immortality. Through it we are placed in the possession of certain facts or phenomena, from which certain philosophical conclusions have been deduced, and these conclusions have been given the name of Spiritualism, because the phenomena point to the invisible forces of nature as their source, and that those forces are the disembodied spirits of those, whom man has been pleased to call dead, is proved by the intelligence shown by these forces, an intelligence not referable to any known cause in the medium or the circle.

Mediumship is a quality of physical and psychic organization by means of which the varied phenomena of Spiritualism are produced. The person possessing this organic quality is a medium. Mediumship being then an organic quality cannot be bought nor sold, as a product of the soil, or any of the articles of commerce. Neither is mediumship, in itself, dependent upon the morality of the person, but its quality and power for good or evil, do depend to a large extent upon the morality of the medium and also upon the same quality in the persons seeking for information through the mediumistic channel.

Mediumship varies as the temperament, physical and mental characteristics of the medium, hence the variety of phases. In the first of this article, we made the statement that mediumship was the corner-stone of the philosophy of immortality; but given a corner stone there must be a foundation of which it is a part, and given a foundation there must be a building erected upon the foundation; the two go together, and the one is useless without the other. In considering the subject of mediumship, we shall give you our opinions as formed from our observations, and we claim no absolute authority; we only ask your careful perusal and study of the thoughts presented and their acceptance by you if they accord with your reason and judgment.

Mediumship is not the happiest state of existence for the mediums at all times. This is not the fault of any one person, either in spirit or earth life, but rather of the ignorance of the majority of sitters in circles, as to the proper conditions requisite to produce the best results. From every person there is being constantly evolved a substance, invisible and subtle; this substance in itself is not electricity nor is it magnetism. It saturates every article we handle or wear, leaving the stamp and impress of our individuality. The same element passes into the atmosphere around us, enwrapping each one, as it were, in an envelope, for which want of a better name has been called the magnetic aura. This substance is not magnetism, since magnetism, must be the product of the union of two elements, one positive and the other negative, and the same is true in regard to the statement of its electrical nature. All the phenomena of mediumship are produced by means of this substance. It is through all nature, permeating every particle of material and spiritual substance. How can one substance be in another? How can air pass through the cellular tissue of the bronchial tubes and the blood vessels and cause the exchange of vital for non-vital elements? Because of the porosity of material substance, which enables the air and gaseous substances to pass through apparently solid membranes. The physiologist and anatomist have demonstrated by their researches into the physical structure of man and by comparison with the same processes in analogous organs of other animals, that not only air, but solids held in solution by the various fluids of the body, are passed through apparently solid membranes, as in the processes of food digestion and assimilation. Unless they do pass through, as stated by the physiologist, how can you account for their presence upon the opposite side of a membrane from that where first observed. Since material substances may thus pass through each other without destroying the constituent elements of either, then a substance of as subtle and refined nature as this spiritual substance, may penetrate and pass beyond material bodies by laws of spiritual osmosis and dialysis.

Those who read No. III, of this series, will remember the allusion there made to the automatic force substance of nature. Nowhere in realms of spiritual science are we brought more forcibly in contact with this, than in media phenomena. It is this substance that generates the distinctive aura that surrounds each and every person, and by which the spirit operators produce their manifestation of power and intelligence. We know that certain metals placed in a solution of dilute sulphuric acid and connected by a wire will generate a current of electricity, or certain chemicals placed in combination will produce the same results. The same principle holds good in the manifestations of mediumship. The people in the circle are like the plates of a voltaic arc, the spiritual aura emanating from each representing the felting placed between, while the medium stands in the relation of the connecting wire, or the sounder of a telegraph receiver. When the spirit comes in contact with the aura of the circle and the medium there is at once generated a force, which the spirit operator uses to produce the various phenomena of mediumship, from the rap to the highest phase of intellectual phenomena. As the electrician varies the strength and direction of the current according to the use to which it is to be put, so the spirit operator varies the intensity of his work by the elements composing the battery and these are chosen always with direct reference to the class of phenomena to be produced. There are certain conditions necessary to the production of the best results and of these we will speak in our next.

Re-Incarnation.
To the Editor of The Better Way.

James H. Young having taken exception to my article of January 26, and his reasoning being so vague, I feel a reply is deemed necessary.

A-I understand the subject, it is not a retrogressive move (re-incarnation), on the contrary, the subject is directly the opposite. Mrs. Cora L. V. Richmond's guides, in a work I would commend to your readers: "The Soul, its Nature, Relations and Expressions in Human Embodiment," says: Spirit is the breath of life from the soul into matter, for expression. Each embodiment is the result, in expression, of a soul breath, which is its spirit. * * * The spirit of each embodiment expresses a personality, but not a complete entity, the entity being the soul. * * * The expression in each embodiment includes the earthly and spiritual states, the latter bring the continuation or fruition of each embodiment. * * * Whatever is the intention, theme or line of experience or expression in any embodiment that is, in a spiritual sense, carried forward into the realm of spirit, each embodiment yielding its spiritual harvest. Between each embodiment and the succeeding one, in such period of time (viewing the subject from the human side) as is required for the spiritual expression or fruition of the preceding one. There is no haste, there is no delay; no imperfect or broken links in the entire chain. * * * Another embodiment is not a loss of identity, but an added expression of identity. The entity is in the soul. Identity is whatever is expressed from that soul. One embodiment or one thousand cannot destroy the identity or the entity. * * * Do not mistake the spirit of an embodiment for the soul; it is as fatal as to mistake the body for the spirit. The relation of the spirit to the soul is as that of a segment to the whole circle. The soul includes all expressions and relations in all embodiments. The mother whose child is left upon the earth, does not change her natural or spiritual relationship, she fills her function toward that child. When there is an added expression upon the earth, in another embodiment, it is, after all, possible duties have been filled toward the child, and that relation of mother and child, if it be real, is included as a portion of the soul's treasures. Reminiscences of previous embodiments do not exist in ordinary life on earth, nor in the spirit state following the ordinary life; therefore it is not strange that mortals do not receive these teachings from spirits usually, for unless the earthly embodiment is ready to receive them, the spirit state following the embodiment will not reveal them. It is with spirits as with mortals. Very few mortals know; but there are in each individual, in mortal and spirit life, the indications were carefully noted, certain flashes of reminiscences; we mean in such lives as have reached any degree of thought or intuition upon these and kindred themes. The spirit that has already started on earth in a line of moral excellence cannot change that moral excellence in spirit life; can only carry it to a degree of perfection in that line. * * * That I did not give the name of the medium whose guides treated the subject so lightly, was because he is being an unconscious instrument, it was not fair to reflect on him, the medium. I have had testimony from a number of intelligent spirits, whose mediums led pure lives, whose friendship it was an honor to enjoy, corroborating the re-embodiment doctrine. I can recall an instance in which a lady medium's control—a brother—is most positive in his recollection of a previous earthly experience. This control is one of the most intelligent in her band.

That this evolution of expressions should be "ad infinitum," why not, does Brother Young desire, like the old lady, to get into heaven, and enjoy an eternity of quiescent repose? God forbid such a fate for me. It is true, re-incarnation cannot be proven, but with me there is an innate feeling of its truth; I feel that each good thought or impulse is the result of a soul knowledge of a higher life.

C. P. MESKINEN.

Candor.
To the Editor of The Better Way.

I want to say that I have been taking THE BETTER WAY a short time, and I think each impression grows better and better. I fairly devour the spiritual contents of each paper—it is a real feast to my soul; the reason why, I presume, or in part, if from the fact that we have but few, if any, Spiritualists in this part of Ohio; or, at least if there are, they fear to come out publicly and confess to the truth. Like Nicodemus of old, who came to our great medium and acknowledged to him the facts, but was very careful to come to him in the dark, as many would do now if they were not afraid of the synagogue (the church.)

I do thank God and good, kind friends in and out of the body, that the scales have been removed from mine eyes years ago. And I love to confess, and deny not, that I am a Spiritualist, and rejoice to know that my dear ex-carnated friends can and do visit me daily. It is a source of joy and comfort. I could not and did not enjoy while I was a member of the M. E. Church; for then it was a belief, nothing tangible, nothing real. And oh how uncertain; we knew not if we should die whether we should wake up in heaven or hell, if we woke at all; but, like Job, was continually asking the question, if a man die shall he live again? but thanks to the spirit world, immortality has been brought to light, and we know now that he will live again. We know that the real man never dies; no, not the hundredth part of a second; nothing but a change, our earthly habitation is put off, and then we are clothed with an immortal body. These glorious truths revealed to us causes us to rejoice with joy unspeakable.

R. D. MORISON, M. D.
Patterson, O., March 28, 1889.

(Continued from Page 3)

Frank.
Come along! (Exit all)
(Enter Barky.)
Barky.
Now, I'll have to hurry up and get this place in ship-shape, before they come this way again—they didn't give me a chance this morning. (Places a settee in the centre.) I tell you, this philosophy takes up too much of a man's time. Time used to be money once, but these new teachings say time is eternity and consequently we have plenty of it—no need to hurry through life now, as we used to do—development is caused by evolution, as Mr. Miller says, but if I were to depend on evolution to develop my garden, I think there'd be a revolution between the flowers and the weeds. The rooting out process is more applicable to evils of this nature! Whew! that was a high-falutin' expression comin' out o' my cocoanut without effort. If the old woman had a beard that she'd a' said: Barky—you're drunk! Although she never saw me drunk in her life. Of course I take a nip once in a while, but old Barky has too much self-respect to forget himself. Not him! However, since I've been in master Frank's employ I've learnt a great deal—he's not too proud to teach a poor fellow like me; and the Lord bless him for it! He's done a heap o' good all around; and if I ain't very much mistaken, he's going to get a sweetheart for Mr. Miller—ha, ha, that'll be good—a wedding in prospect, and I'll be usher—and if them two strike a bargain, we'll have the wedding right on these premises—she's the mistress's friend, and he the boss's friend. Yes sir, good mortar keeps the bricks together, and if them two hitch, this present structure will stand forever. Hello, here they come; let me git out o' the way. (Exit.)

(Enter Gustave and Annie.)
Gustave.
My dear, dear Annie (taking her two hands) I have loved and admired you from the day that I first met you at the trial. Won't you sit down—I don't know what has become of Frank and May—we missed each other somehow another.

Annie.
We can rest awhile and hunt them up later.

Gustave.
Oh, of course, they cannot be far; they may come this way. Let me pin this rose in your hair.

Annie.
And let me place these violets in your button-hole.

Gustave.
Do you express your sentiments through the language of flowers?

Annie.
Do you?

Gustave.
I do. Tell me Annie, do you?

Annie.
Don't ask—be content.

Gustave.
I am! (Enter Bright Spirit; approaches from rear and blesses them.)

Spirit.
Love, the sweetest passion of mortality—given unto man, to make his home on earth a place of bliss! May it ripen into that most sacred virtue of the soul known as spiritual love! And then into that bright and holy principle which creates in man the true divinity.

CURTAIN FALLS.
End Act IV.
To Be Continued.

Spirit Photography.
To the Editor of The Better Way.

On February 8th I had the pleasure of being present with Mr. W. H. Butts, of this city, at a strict test sitting with Mr. F. N. Foster, the spirit photographer. Mr. Butts had secured the attendance of two expert photographers of this city, Mr. Thomas Mills and Mr. F. C. Cook, (not Spiritualists.) These photographers brought an unbroken package of dry plates with them. We all entered the "dark room," accompanied by Mr. Foster. His "plate holder" was then thoroughly examined. The package of plates these photographers brought with them was opened by one of them and a plate selected and marked by the three gentlemen. It was then placed in the holder and sealed in three places. We then came out to the operating room—the holder, containing the plate being in possession of one of the two photographers. Mr. Foster's camera and lens were now thoroughly examined, inside and out. A lady's gossamer cloak, which they had brought with them, was hung up for a "background." Mr. Foster then posed and focussed his subject; the holder and plate were placed in the camera by one of the gentlemen, and the holder sealed in. The slide was then withdrawn and the aperture sealed over; the lens board was sealed to the camera in two places; thus you will see that access to the plate was impossible without breaking a seal. Mr. Foster now made the exposure and took the picture in the usual manner, after which the seals were all examined and found intact; the camera was again examined, inside and out; the holder and plate were removed from the camera by one of the photographers and taken away. I witnessed all of the above described operations. Mr. Butts informs me that he went with these two photographers to the gallery of one of them in whose dark room the holder was opened, the plate removed and developed in the usual manner. I have seen a picture taken from this negative, and there are two distinct faces besides that of the sitter.

On the day previous to the one mentioned, a similar proceeding took place as described in the foregoing, but Mr. Foster was not successful.

Fraternally,
M. THERESA ALLEN.
Peoria, Ill.

MEETINGS.

(Secretaries of Societies are Respectfully Requested to Send us Brief Reports of their Meetings.—Ed. B. W.)

Cincinnati, Ohio.
The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.
The Lyceum for children and adults meets at G. A. R. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 10 a. m. All are cordially invited.
Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 p. m. at the American Health College, Fairmount. Free to all.

Boston, Mass.
1021 WASHINGTON STREET—The First Spiritualist Ladies Aid Society meets every Friday. Private session, for members only, first Friday in each month. Public meetings every Friday evening at 7:30. Mrs. H. D. Torrey, Secretary.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bosworth street.—Lectures are held every Tuesday and Thursday afternoon at 3 o'clock promptly Admission free. For further particulars see notice on sixth page. L. B. Wilson, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall—Lectures by able speakers Sunday at 10:45 a. m. and 7:30 p. m. Richard Holmes, President; Albert F. Ring, Secretary; O. L. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Essex streets.—The Spiritualist Fraternity Society will commence its public meeting Sunday, Oct. 7. The Temple Fraternity School for children meets at 10:45 a. m. afternoon services at 2:45, and Wednesday Social at 7:30.

SPIRITUALISTIC PHENOMENA ASSOCIATION, LADIES' AID PARLORS, 1031 Washington street.—Sunday meetings at 2:45 and 7:30 p. m. Solistic correspondence from mediums every where, through our interesting phenomena may occur, suitable for a public platform. J. H. Lewis, President.

COLLEGE HALL, 34 Essex street.—Sundays at 10:45 a. m. and 7:30 p. m. Eben Cobb, Conductor.

EAGLE HALL, 616 Washington street, corner of Essex.—Sundays, at 2:45 and 7:30 p. m.; also Wednesdays at 8 p. m. Able speakers and test mediums Excellent music. Dr. H. Matthews, Chairman.

Berkeley Hall, Berkeley street.—The First Independent Club holds lectures every Sunday at 3 p. m. F. V. Fuller, Secretary.

Wells Memorial Hall, 987 Washington street.—The Independent Club meets every Wednesday at 2 p. m. Sessions, followed by singing-circle. Supper served at 6 p. m. followed by entertainment. J. W. Fletcher, Grand Master; Mrs. Ada Simmons, Treasurer; F. V. Fuller, Secretary.

Ladies Aid Parlor, 1031 Washington street.—Sundays at 7:30 and 7:30 p. m. F. W. Matthews, Conductor.

America Hall, 724 Washington street.—Societies each Sunday. Dr. W. A. Hale, Chairman.

Chelsea—Spiritualist meetings are held in Pilgrim Hall, Old Fellows Building, each Sunday evening, at 7:30 o'clock.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

New York, N. Y.
The American Spiritualist Alliance meets at 219 West 42d street, New York City, on each alternate Wednesday at 8 p. m.

All Spiritualists are cordially invited to be connected with THE ALLIANCE—either as resident or non-resident members—and to take as active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

NELSON CROSS, Pres. dent.
J. F. JEANETTE, Secretary, 441 Maiden Lane, N. Y.

Columbia Hall, 878 6th Avenue, between 49th and 50th streets.—People's Spiritual meeting. Services every Sunday at 2:45 and 7:30 p. m. Mediums and speakers always present. F. W. Jones, Conductor.

Arcanum Hall, 67 West 25th street, N. E. corner, 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8. Reliable speakers and test mediums always present in spirit phenomena gifts. Prof. G. G. W. Van Horn, Conductor.

Adelphi Hall, corner 62d street and 7th Avenue.—The Spiritualist Fraternity holds meetings every Sunday at 11 a. m. and 7:30 p. m. Admission free.

A General Conference will be held every Monday evening at 2:30 West 36th street, at the residence of Mrs. M. C. Morrell.

Newark, N. J.
The People's Spiritual Fraternity holds meetings every Sunday evening at 7 o'clock at 139 Congress street. Mrs. G. Dorn, Secretary.

Philadelphia, Pa.
The Second Association of Spiritualists, of Philadelphia meet on Sunday at 3 p. m. in their church, Thompson Street. Seats free. Public invited. T. J. AMBROSIA, President.

Cleveland.
CHILDREN'S PROGRESSIVE LYCEUM, No. 1—Meets every Sunday at 10:45 a. m. in G. A. R. Hall, 170 Superior St. Spiritualists and Liberalists earnestly invited to send their children and the public cordially invited to attend FREE.

E. W. Gaylord, Conductor.
Spiritualist Meetings, Memorial Hall, 170 Superior street. Every Sunday at 7:30 p. m.

Children's Lyceum every Sunday at 10:45 a. m. E. W. Gaylord, Conductor. Friends and public cordially invited.

The Spiritualists' Progressive Thought Society meets every Sunday at 2:40 p. m. in Probek's Hall Franklin Avenue. Admission free.

Toledo, O.
First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. President, J. B. J. neon, 2018 Locust street; Secretary, W. M. Smith, 949 Dorset street.

Chicago, Ill.
The Chicago Spiritual Fraternity hold public meetings every Sunday at 3 and 7:45 p. m. at Kimball Hall 247 State street, corner of Jackson. Rev. Moses Hull, formerly a noted Advent minister, and one of the best biblical scholars living, will conduct the services the four Sunday in January. Seats free. All are invited. S. M. Biddle, Sec., 3 Avenue Hall, 159 22nd street. Children's Lyceum Sunday, at 1:15 p. m. Spiritualists and Mediums Meeting, 3 p. m. Mediums' Receptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesdays in each month.

The Young People's Progressive Society of Chicago, hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10:45 and 7:45. The best speakers and mediums are always engaged.

Peoples' Spiritual Society meets at 116 Fifth Ave. every Wednesday at 8:30 p. m. A grand welcome who visit Chicago. G. L. S. JENNER, Pres.

Brooklyn, N. Y.
Johnston Building, Flatbush avenue, corner of New Street. Brooklyn Progressive Spiritual Conference every Saturday evening at 8 o'clock.

Troy, N. Y.
Progressive Spiritual Association No. 2, meets at State Hotel, corner of Third and Fulton streets, (entrance on Fulton) every Sunday.

Albany, N. Y.
First Spiritualist Society meets in Van Vechten Hall, 110 State street (first floor), every Sunday at 10:45 a. m. and 8 p. m. Admission free. Ladies Aid meets at the same place every Friday at 3 p. m.; supper served at 6 p. m. J. D. Chism, Jr., Secretary.

Brockton, Mass.
First Spiritualist Ladies Aid Hall, Bay State Block 57 Centre street. Meets every Wednesday at 2 p. m. Sundays, lecture at 7 p. m.

Mrs. M. H. Fletcher, Pres.
Brockton Spiritualist Fraternity Lyceum at 1:15 p. m. every Sunday. T. H. Loring, Conductor.

Peoria, Ill.
At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, inspirational and able speaker; commencing promptly at 7:30. Seats free.

THIS PAPER may be found at P. ROWELL & CO.'S Newspaper Advertising Bureau (10 Spruce street), where advertising contracts may be made for it in New York

SPIRITUAL PUBLICATIONS.

BANNER OF LIGHT:
THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE PHILOSOPHY OF
SPIRITUALISM.
ISSUED WEEKLY.
THE BANNER is a first-class Family Newspaper of EIGHT PAGES—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Upon Spirituality, Philosophical and Scientific Subjects, EDITORIAL DEPARTMENT, SPIRIT-MESSAGE DEPARTMENT, and CONTRIBUTIONS by the most talented writers in the world.

TERMS OF SUBSCRIPTION, IN ADVANCE.
Per Year \$3.00
Six Months 1.60
Three Months75
Postage Free.

Specimen Copies Sent Free.
CATALOGUES
OF A COMPLETE ASSORTMENT OF
Spiritual, Progressive, Reformatory, and Miscellaneous Books
WILL ALSO BE SENT FREE.

COLBY & RICH, Publishers.
No. 9 Bosworth st., Boston, Mass.

THE CARRIER DOVE.
An Illustrated Weekly Journal, devoted to Spiritualism and Reform.

Each number will contain the Portraits and Biographical Sketches of prominent Mediums and Spiritual workers of the Pacific Coast and elsewhere. Also, Spirit Pictures by our Artist Mediums. Lectures, essays, poems, spirit messages, editorials and miscellaneous items.

DR. L. SCHLESINGER, } Publishers.
MRS. J. SCHLESINGER, }

TERMS—\$2.50 per year. Single Copies, 10c.
Address, THE CARRIER DOVE,
32 Ellis Street, San Francisco, Cal.

GOLDEN GATE.
Published every Saturday by the "Golden Gate Printing and Publishing Company" at Room 43, Flood Building, San Francisco, Cal.

A Journal of reform, devoted to the elevation of humanity in this life and a search for the evidences of life beyond.

J. J. OWEN, Editor and Manager
MRS. MATTIE P. OWEN, Assistant

TERMS—\$2.50 per annum, payable in advance; \$1.25 for six months. Clubs of five (mailed to separate addresses) \$10, and extra copy to the sender. Send money by postal order when possible, otherwise by express. Address GOLDEN GATE, Room 43, Flood Building, San Francisco, California.

NEW THOUGHT.
A VIGOROUS, Eight Page Weekly Journal devoted to SPIRITUALISM and General Religious and Political Reform.

Published every Saturday by MOSES HULL & CO., 675 W. Lake street, Chicago, Ill. The Organ of the Mississippi Valley Association of Spiritualists.

NEW THOUGHT is a quarto filled with interesting matter, written expressly for its columns, on the various phases of Spiritualism and General Reform, and nicely printed on heavy paper.

TERMS OF SUBSCRIPTION: One year, \$1.50; six months, 75 cents; three months, 40 cents; single number, 5 cents.

NEW THOUGHT will be sent to new subscribers the month on trial for twenty-five cents—a sum which barely covers the price of blank paper and press work. Sample copies free.

The Boston Investigator.
THE oldest reform journal in publication. Price, \$3.00 a year.

\$1.50 for six numbers.
5 cents per single number.
Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind. Address J. P. Mendum, Investigator Office, Paine Memorial, Boston, Mass.

STARTLING DISCLOSURES
Will shortly be made on the strength of sworn affidavits that will interest every Spiritualist in the world by THE BANNER OF LIFE, published at 28 Canal street, Grand Rapids, Mich. This paper is now far advanced in its second volume, and is the cheapest spiritual paper in the world. Only one cent a copy. Fifty cents a year. Its editor is a practical medium and is becoming famous for the wonderful cures he is performing magnetically, and now proposes to handle a certain element without gloves. On Tuesday, Feb. 5, a gentleman entered his office, and after a 10 minutes' magnetic treatment was able to see with his left eye, which had been totally blind for two years. This is only one instance. A 16-page supplement gives numerous cases of startling nature. FREE, FREE, FREE! One or more copies of THE BANNER OF LIFE, of special issue of March 1, containing 48 pages of an editorial of 22 pages, is being prepared, so send names at once. We say free—we mean if you will also send the names and addresses of some of your friends who are Spiritualists, so we may also send them a copy. Or still better, send 25 cents, a package of your hair, the names of ten Spiritualists and five persons sick with chronic disease, and receive THE BANNER OF LIFE six months free, and a clairvoyant reading of your past, present and future. Also send two 2-cent stamps and obtain diagnosis of your case, if you are sick.

Partial table of contents of March 1:
"In Sackcloth and Ashes," (illustrated)
"The Editor's Dream," (illustrated)
"There are Only a Few of Us Left," (illustrated)
"A Sensational sermon by a Unitarian minister who nearly frightened his congregation to death. Spirit Echoes, (illustrated), containing spirit messages. Full account of the proceedings of the Michigan State Convention of Spiritualists, held in Grand Rapids, Mich., February 22, 23 and 24. "Latest by Telephone." Able contributions, etc. Mention names. Send name and address at once. THE BANNER OF LIFE, Grand Rapids, Mich.

Alcyone Free for Two Months.
This is a journal devoted to the philosophy and phenomena of Spiritualism without religious controversy. Price, \$1.00 a Year. Sent free for two months to any one who will enclose 10 cents in stamps with address.

Issued by the Star Publishing Co., H. A. Burnston, Editor, 93 Sherman Street, Springfield, Mass.

THE ALTRUIST.
Is a monthly paper, partly in Phonetic spelling, and devoted to common property, united labor, Community homes, and equal rights to all. Published by the Mutual Aid Community, whose members all live and work together, and hold all their property in common, all the men and women having equal rights in electing officers and deciding all business affairs by their majority vote. Fifty cents a year; specimen copies free.

Address A. LONLEY, Editor, 213 North Eighth street, St. Louis, Mo.

The Star of Progress.
Liberal, Progressive and Spiritualistic.
E. H. Adams, managing editor; assisted by an able corps of correspondents. Published semi-monthly on the first and fifteenth of each month. Terms: One year, \$1.00; six months, 50 cents; three months, 25 cents.

Youth's Lyceum.
A four-page, illustrated paper for the children and youth. Published weekly. Single copy 5 cents. Correspondence published monthly. One year, post paid, one address, 55 cents; ten copies one year, post paid, one address, 50 cents. For either of the above address E. H. ADAMS, Liberal, Mo.

LIFE AND LABOR
IN THE SPIRIT WORLD:

Being a Description of Localities, Employments, Surroundings and Conditions in the Spheres.
BY MEMBERS OF THE SPIRIT-BAND OF
MISS M. T. SHELHAMER.
Medium of the Banner of Light Public Circle.

When one becomes fully convinced that friends who have passed from existence on earth still live, the questions naturally arise, How do they live, and what are their occupations? The purpose of this book is to answer these inquiries, and, so far as the language of a material life is capable of describing a spiritual one, it does so. These descriptions are not mere theories and surmises of what may exist beyond this state of being, the acceptance of which depends mainly upon the faith of the individual to whom they may be presented, but statements of facts made by those who live that life, and are familiar with the scenes and experiences of which they write.

In one volume of 426 pages, neatly and substantially bound in cloth, Price \$1.00, postage 10 cents; full gilt, \$1.50, postage free.

An additional Life and Labor in the Spirit World has been issued, which is embellished with eight illustrations representing scenes of spirit-life.

The price of the illustrated volume, which in all other respects is the same as the edition above advertised, is \$1.50, postage 10 cents.

These editions are sold at publishers prices

THE WAY PUBLISHING CO.,
Cincinnati.

The Weekly Discourse,
A Pamphlet (especially arranged for binding)
Containing one of the Discourses given through the organism of

MRS. CORA L. V. RICHMOND,
The preceding Sunday.

is published each week. Price, \$2.50 per year Address,
WILLIAM RICHMOND,
64 Union Park Place, Chicago, Ill.

MODERN ETHICS.
Why Paganism was the Progenitor of Christianity. That is one of the plainest facts of history.

SPIRITUALISM
The Best Product of Christianity and of modern thought and investigation. Objections to its Philosophy comprehensively answered. By G. H. Romaine. Sixteen pages octavo. Price five cents; twenty-five copies for one dollar. Address all orders to

THE BETTER WAY.
Good Books
FOR SALE AT THE OFFICE
—OF—
The Better Way.

FARADAY PAMPHLETS.
No. 1—The Relation of the Spiritual to the Material Universe; The Law of Control, New edition, enlarged and revised, by M. Faraday. Price 15 cents.

No. 2—The Origin of Life, or Where Man Comes From; The Evolution of the Spirit from Matter through Organic Processes, or How the Spirit Body Grows. New edition, enlarged and revised, by M. Faraday

